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American Board of Foreign Missions.

Sandwich Islands.

OAHU.

JOINT LETTER OF THE MISSIONARIES.

THE following letter was written more than two months later, than any communication from the mission at these islands, which has yet been published in the *Missionary Herald*.—The letter is dated "Oahu, March 10, 1826."

Dear Sir,—The interesting communications, which we have recently received from the Missionary Rooms, by the brig Harbinger and the ship Sultan, after long waiting to hear from home, have much refreshed and comforted us. The kind reception and interesting visit of our brother Ellis in our own country; the successful operations of missionaries in various parts of the heathen world; the increasing prosperity of your Board; the contemplated union with the United Foreign Missionary Society; the recent establishment of a National Tract Society, embracing the principal denominations of Christians in our country; the efficient operations of the National Bible Society, and of the Colonization Society; the happy influence of Education Societies in enlisting the piety and talents of our youth in the service of the church, in which we see one of the surest pledges of the future prosperity of Zion; the signal exertions in favor of the Jews; the rapid increase of literary institutions, and the various associations for meliorating the condition of our fallen race;—all are objects of lively interest to us.

And though secluded in this distant and obscure corner of the world, where we may never see again the face of our dear native country, yet, could we feel that such objects as these, so closely linked with the vital interests of that loved land of unparalleled civil liberty and religious freedom, had no claim on

our warmest affections, nor on our prayers and thanksgivings, we should be utterly unworthy of our country, unworthy of her confidence, support, or protection. We love our country; we rejoice in her happy and rising institutions; we cherish the most cordial fellowship with the churches of Christ, that so richly beautify that land, and contribute so materially to its national security and prosperity; we love the friends of Zion;

"There our best friends and kindred dwell;"

and we would bless God for the distinguished favors he is bestowing on them, and on the churches and growing institutions of our country, where the Lord seems emphatically to have "commanded his blessing, even life for ever more."

But do we, or our countrymen, feel sufficiently our obligations to the Author of all good, for that blessing, and do we feel sufficiently desirous, that every inhabited portion of the globe should be made as happy, as the happiest family in that distinguished country?

You are endeavoring to do what is in your power to extend those blessings through the world, and you will doubtless rejoice to be again assured, that the care, labor, and funds, which have been expended in this part of the wide field, do not appear to have been misapplied, or expended in vain.

General Prosperity of the Mission.

Much we are persuaded has been gained, though far less than you or your missionaries could wish. Could you, however, see more than *twenty thousand* of the islanders under the influence of Christian instruction, from books in their own language, and from the pulpit; and *as many hundreds* maintaining the duties of family and private devotion; and *many individuals*, among whom are the most distinguished per-

sons of the nation, giving pleasing evidence of a radical change of heart, and a fitness for the fellowship of the churches;—you would not, we are persuaded, for a moment, think your operations here had been entirely in vain, even if nothing more were to be achieved. For your encouragement, you will allow us to refer you to the operations of your printing press here, as an index to what is in prospect for the 130,000 inhabitants of these islands

The number for October, p. 310, contained an account of the publications in the native language during the year. The part of the letter relating to this subject, is therefore omitted. The following summary view, however, of what was stated at the page referred to, given in a different and more concise form, will not be without interest and use.—From the mission press at the Sandwich Islands there were, then, issued, during the year 1825, or about to be issued at the close of that year, publications as follows:

Tracts of 4 pages,	9,000 copies,	39,600 pages.
Tracts of 8 "	53,500 "	428,000 "
Tracts of 60 "	15,000 "	900,000 "
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78,400		1,367,600

A large portion of these tracts were distributed during the year. Of the Tract No. 1, of eight pages, containing elementary lessons for spelling and reading, with select passages of Scripture, 41,000 copies were dispersed through nearly the whole extent of the islands.

Most of the brethren, whose engagements will allow of it, are endeavoring to urge on the work of translating the Scriptures, which will shortly give ample employment for the expected new press, and meet the wishes of many thousands of the people, who seem to be hungering and thirsting for the word of God.

An Outrage.

But while we rejoice in the prosperity of your other stations, and are able to speak with gratitude of what God has done for this; we are called to endure what appears to bear marks of genuine persecution, intended to check the progress of the true light. Our lives have been, and still are, somewhat exposed, as is the universal opinion here, to the rage of riotous seamen, who find the influence of the Gospel a check to that licentiousness, which had been so prevalent and unrestrained at these islands.

In a riot at Lahaina, from the crew of the English ship *Daniel*, of which we

have before given an account, and in a recent riot at this place, from American seamen, particularly of the United States Schooner *Dolphin*, Capt. *Percival*, on account of the *tabu*, prohibiting females from visiting the ships for the purpose of prostitution, the lives and families of your missionaries have been materially exposed. But God has yet defended them, nor suffered the hair of their heads to be injured.

We hope when the schooner is gone, and we are better able to judge of the nature and extent of her influence, to give you a full account of her visit at the islands, and also an impartial and detailed account of the recent riot, so abusive to this nation and to your mission, and so disgraceful to our country.

Suffice it, at present, to say, that a mob threatened to demolish our houses, unless the *tabu* were taken off. They attacked the house in which the principal chiefs reside, dashed in the windows with clubs, attempted to force the doors and windows of Mr. Ellis's house, in which Mr. Bingham's family reside, and repeatedly offered violence to Mr. Bingham's person. *But he was rescued by the timely interposition of the natives, who had borne the other insults with unparalleled forbearance, lest they should seem to be blameable for resistance, or fail to exhibit the moderation and harmlessness, which the word of God requires of the professed disciples of Christ, when suffering persecution on account of the Gospel.*

It is proper, in our view, that the Christian public, both in Europe and America, should know, that the persons and lives of the Sandwich Island missionaries are exposed eminently to the violence of nominal Christians, who oppose, with the bitter spirit of persecution, the laudable efforts of the chiefs to suppress the crimes and vices of the country, in obedience to the requirements of the word of God.

We think it proper that this should be known, not because we wish to speak of our light afflictions, which deserve not, as such, to be named; but that the prayers of the church for this nation, struggling, as it were, into existence as a Christian nation, and for this mission, engaged in holding up the light which the workers of iniquity hate, may be aided, and properly directed, when they intercede for us, that we may be delivered from them that believe not, and that more means may be used to strengthen the mission, and encourage this nation to perseverance in the work of thorough reformation, which is begun.

Before this reaches you, you will doubtless have heard of the mysterious

dispensation of providence, which has called our brother Stewart and his family from the field, of which a full account has been transmitted by him. We must again express the earnest hope, that, should his impaired health, or other circumstances of his family, forbid his being restored to us, the breach may be filled by a successor, whose spirit and talents are equally excellent.

We learn with pleasure, that the Missionary Packet may soon be expected, built and sent by the Board for the mission. We hope it comes as the pledge, that a large reinforcement is to follow it, on account of which it would be specially serviceable.

Pressing as the claims of this people appear to us to be for a large addition of laborers, say for ten years to come, yet we are far from thinking, that this is the only opening in the heathen world particularly inviting your attention.

And though we would renew our petition for such a reinforcement, should providence afford the means, yet we pledge ourselves to yield quietly to the decisions of the superior wisdom of the Board, under whose direction we have the happiness to be employed, and from whom, under providence, we expect such supplies, and such support, as our circumstances shall require.

Commending you and the Board to the blessing of the great and divine Director of every Christian mission, and tendering our cordial salutations to all your helpers in this blessed cause; we, though unworthy, are happy to subscribe ourselves your brethren and fellow laborers for Jesus' sake.

HIRAN BINGHAM,
WILLIAM RICHARDS,
ELISHA LOOMIS,
LEVI CHAMBERLAIN.

LETTER FROM MR. CHAMBERLAIN TO
THE ASSISTANT SECRETARY.

Honoruru, April 28, 1826.

My Dear Brother,—I thank you for your account of Mr. Ellis's tour and labors. I rejoice, in common with the other members of this mission, in the welcome reception he every where received in America, and the interest he excited. I believe that the influence of his visit will manifest itself in the increase of funds for the support of missions, and in an augmented zeal for sending the Gospel to the slaves of a cruel superstition.

I notice, with a high degree of satisfaction, that the plan of the Board for increasing its funds, by the establish-

ment of Auxiliaries and Associations, is likely to succeed. Missionaries abroad are encouraged when they see the churches at home associating themselves for the purpose of furnishing means for carrying forward the missionary enterprise. The Societies that have been formed, will, it is hoped, add, to liberal contributions, their earnest prayer, that the desired end may be secured; that the messages of salvation, which, through their instrumentality, are carried to the ignorant and degraded, may become as the light of the morning to those who sit in darkness.

All our success must come from God. If Christians wish missionaries to be faithful, and to labor with success, they must pray God to pour out his Holy Spirit. Till the Spirit is poured out from on high, we labor in vain, and the churches contribute in vain.

The copy of a joint letter goes by this conveyance: the original was forwarded in March, by way of Canton. That letter will apprise you, that we are not allowed to pursue our work without opposition. Of this you have had intimations before; and a history of the events alluded to in the joint letter, you will receive in due time. The expectation that any considerable success would attend our labors without resistance from the enemy, into whose dominions we have carried the war, has never held a place in our minds; nor could it be hoped, that a kingdom, which is founded in purity and righteousness, in love to God and man, should be reared up without the assaults of Satan, and his strongest efforts to overthrow it.

Though we have witnessed some discouraging circumstances, we see no reason to despair. If *all* has not been effected which we desire, much has been done, and much more may, ere long, be accomplished. We rest assured that a good work has been commenced, which we confidently expect will spread and extend itself, till the whole of this land shall be blessed.

I add a few items of intelligence, some of which fill our hearts with encouragement.

Progress of Instruction at Honoruru.

On the 19th inst. being the *sixth anniversary of the arrival of the first missionary band at the Sandwich Islands*, an examination took place of the schools of Honoruru and the vicinity. The exhibition of improvement, and the evidence of advancement in civilization, were highly gratifying to the mis-

sionaries, and excited the surprise of the foreign visitants. Most of two successive days were employed in the examination, and though we were obliged to conduct it in the open air, yet none appeared weary, or dissatisfied.

A translation of the Gospel of Matthew, by Mr. Bingham, just finished, and another by Mr. Richards, completed some months since, were brought forward, as a rich treasure, and in a manner presented to the nation for their use and benefit.

The number of schools and classes examined, amounted to 69, comprising 2,409 scholars, under the direction of 66 native teachers. Between 500 and 600 scholars belonged to the neighboring districts. Some schools came the distance of 12 or 14 miles.

Dangerous Sickness of Karaimoku.

The chiefs have more than once been called together at this place, to attend upon Karaimoku, whose death was daily looked for. Indeed, the physician, Doctor Blatchely, who has constantly attended upon him, has, at several different times, declared his opinion, that his life could not reasonably be hoped to be continued more than two or three days. But prayer has been offered constantly for him, that his life, so important to the peace and prosperity of the nation, might be continued.

On the first Sabbath in March, the little church in this place was convened in Karaimoku's house, to participate in the memorials of the Saviour's death, with the sick chief, before his departure; fearing, that before another Sabbath, he would be removed beyond the benefit of ordinances here below. But his life has been prolonged far beyond our expectations; and, considering the nature of his complaint, much beyond what is ordinary in such cases. His disorder is the dropsy.

There is, at the present time, an epidemic prevalent in the islands. Almost all the natives at this place have been attacked with it. It resembles the influenza, which, at different times, has afflicted New England. Kahalai, a young chief of high rank, nephew of Karaimoku, whose name has often been mentioned in the journal of the mission, has fallen a victim to it; and we fear the disorder will prove fatal to many.

With sentiments of great esteem, I remain affectionately and truly yours.

LEVI CHAMBERLAIN.

It is a fact somewhat singular, and worthy of notice, that the influenza pervaded the

Sandwich Islands, about the same time that it became general in the southern States. Its most extensive prevalence in New England, if we correctly remember, was about two months earlier.

To all human appearance, the life of Karaimoku is of great importance to the peace and happiness of the Sandwich Islands; for, in the minority of the young king, the chief power, by general consent, has been vested in him. Possessing age, experience, talent, and the universal confidence, ambition could hope for but little from rebellion; especially after the result of the disturbances in Tautai, in the spring of 1824. Should he be now removed, it is difficult to see who will, or who can, take his place, and maintain it. Our hope is strong, however, in that Providence, which has prescribed no ordinary course of operation for itself, with regard to the mission on those islands. Hitherto, from apparent ills, good has, we believe, been uniformly and speedily and manifestly educed: indeed, it would almost seem, that evils, as they were viewed for the time being, have been among the means most effectual to the advancement of the mission. As it has been, so, perhaps, it may continue to be. If a speedy regeneration of the islanders be among the purposes of infinite Wisdom and Love, all the events of Providence will help onward the great design. We therefore wait, not indeed in certainty of uninterrupted peace and prosperity, but in sustaining and cheering hope and expectation. And should a cloud gather and burst, we will remember, that the sun is behind, ready to break out and shine again, and that the intention of the whole may be, to drive away pestilential vapors, and spread a more beautiful verdure over the landscape. To speak without a figure,—should there be a reverse in the state of the Sandwich Islands, which we see no decisive reason to anticipate, we will wait till it is past, before we conclude to regard it in any other light, than a merciful visitation of Him, whose ways of accomplishing his purposes, until the result appears, are often, like the place of his habitation, in "dark waters and thick clouds of the skies."

Ceylon Mission.

EXTRACTS FROM MR. WINSLOW'S JOURNAL, WHILE ABSENT FROM CEYLON.

THE voyage of Mr. and Mrs. Winslow to Calcutta, a year ago, on account of the dangerous indisposition of the latter, was mentioned at

p. 196 of the present volume. They returned to the mission in the spring, having accomplished, in a good degree, as is hoped, the primary object of the tour.

From the journal kept by Mr. Winslow, during his absence, we propose now to extract such notices, as, though having to some extent, a secular aspect, will be of general interest among our readers.

Tranquebar.

Oct. 10, 1825. The wind served us early this morning, but was light, and we came only a little more than 20 miles, to Tranquebar, where we are lying, without a breath of wind, at anchor. There is but one ship in the roads—a fit emblem of what Tranquebar is—in decay. The appearance of the town, from the sea, is pleasant, though not commanding. There are two old churches, but they are not much frequented. The same is the case at Tanjore, more than 40 miles to the southwest. The old church there, built by Swartz, and which was crowded during his time, and that of Gaericke, is now used only on festival days. The old Tranquebar mission scarcely exists.

Along the coast, at small distances, are high towers, or minarets, built by Mussulman princes, some ages ago. Of these, some appear to be more than 100 feet in height, as they over-top the tallest palms. They are divided, it is said, into stories, or chambers, to the number of four or five in height. At certain seasons, Mussulmen visit them for religious purposes, but the birds of the air seem to have the principal possession.

Deviacotta.

11. Morning. Deviacotta is near the principal mouth of the Cavery. This river, on which Trichinopoly, Seringapatam, and some other places of note, are situated, empties into the sea, by not less than a dozen mouths, between this and the branch on which Tanjore is situated, at the distance of not less than 60 miles. Not far back from Deviacotta, is Chittumbaya, a place of some importance; but nothing is seen of the former place from the sea, except a small fort, a factory, and one or two handsome dwelling houses.

Pondicherry.

Evening. With a light wind, we have sailed a small part of the day, and are now opposite Pondicherry, a pretty French settlement. Three tall ships

are lying in the roads. Multitudes of *dhoneys* are scattered along the coast, and there is the appearance of some trade.

The whole coast, from Negapatam to Madras, and some distance beyond, is almost a straight line, without any prominence, or indentures—without a single point, around which a ship may run in stress of weather. It affords in its whole extent, however, good anchorage; has no rocks, and, except during the N. E. monsoon, when the wind blows strongly on the land, is perfectly safe. The country craft, which coast along from Madras to Ceylon, and round to the Malabar coast, are almost innumerable. These boats, commonly called *dhonies*, have no decks, are sharp, both fore and aft, like the ancient Grecian boats, and have the helm inclined on the same angle as the stern. In the middle of the boat is a roof of sticks and leaves, to keep off the sun and rain; under which, in the hold, passengers, if any, must accommodate themselves. Just in front of this is a kind of hearth, where all the cooking is done, and as the fire is covered by a part of the roof, it is most conveniently situated to bring all the smoke into the passengers' birth. This is one of the greatest annoyances found in these boats, though the pitching and rolling, when at anchor, and that is very frequently, are quite inconvenient.

The Seven Pagodas.

12. Last night and this morning we made our way with some difficulty to the "Seven Pagodas," near Sudras, where we have been lying most of the day. We saw but little of Sudras, in passing, and indeed little is to be seen. The Dutch would lose nothing, except in point of honor, by having it delivered over to the English. The "Seven Pagodas" near, is a singular place. At a distance there seems nothing but an irregular mass of rock. As you approach, however, you perceive that the rock has been shaped by the hand of man into domes, temples, pagodas, animals, &c. Among these, some of the principal are described as follows.

1. A pagoda, covered with sculpture, and hewn from a single rock, 20 feet high. In bas relief, on the surface of the rock near, is Crishna,* with his favorite monkey.

2. Opposite to the above, and surrounded by a wall of brick, are several pagodas of great antiquity.

3. Adjoining to the latter is an excavation in the rock, supported by col-

* Crishna is one of the incarnations of Vishnu.

umns; in the entrance to which many interesting figures are sculptured.

4. In a spacious excavation is a temple to Siva, who is represented, in the middle, of a large stature, and with four arms, his left foot resting on a bull *couchant*. At one end of the temple is a gigantic figure of Vishnu, sleeping on an enormous Copra de Capello, near which is a human figure, suspended with the head down.

5. Over the latter temple, is a smaller one, wrought from a single stone.

6. Adjoining is a temple in the rough, and a mass of rocks, of which the upper part is shaped like a pagoda.

The figures of many animals are carved in the rock around, among which is an elephant, quite to the life. As the sand is blown in upon the ruins, the elephant appears as though wading in sand up to his knees. There are attempts to represent the lion; but, as usual in India, where the animal is unknown, these attempts have not been very successful.—The whole has long been in a ruinous state.

Madras.

13. By sitting up with the boatmen, I succeeded, with some difficulty, in keeping them at work all night, and at day-light, we were in sight of Madras. The first part of the settlement which presents itself, on approaching from the north, is St. Thomé, where a large cross on the beach, and several spacious churches, with bells at their gable ends, proclaim the prevalence of that form of Christianity, which gave names to this division of the place. St. Thomas is said to have preached the Gospel here, and to have laid down his life as a martyr at St. Thomas' mount, four or five miles to the west of this. Whether St. Thomas ever preached in this part of India, may well be questioned. It is more probable, that the name of the place, and the name of what are called St. Thomas' Christians, have been derived from Bar Thomas, who is said to have visited this part of India in the fifth century. However this may be, the Christian religion, both in its Armenian and Catholic form, has long been known and received in this vicinity. There are several Armenian and Catholic churches in Madras. The next object, which is conspicuous at sea, is the Nabob's palace, an irregular and not very handsome pile. Back of it, and to the north, is the Government House, in two separate buildings, with gardens handsomely laid out, and with marble-like colonnades and porticos, making in all a fine appearance. Near

the Government House is a battery. Fort St. George is next in order, being separated from the Government House by the esplanade, and a small river, which, at its mouth, forms a delta, or island, of considerable extent. The fort is low, but strongly fortified, with a double moat, triple rows of walls, bastions, half moons, &c. It affords a point blank shot on every side, so that when the French advanced against it, they were mown down like grass before the scythe; and although they advanced their works near to the fort, (after taking possession of the town,) and dismantled the outer batteries, they were not able to make good their attack upon the inner works. The fort is large, and has within it a church, and several spacious and elegant houses. Black Town is north of the fort, at a short distance. It is walled on two sides, and a part of the third, ending with a battery, which, with the fort, commands entirely the open space between them. The town appears to no great advantage from the water; if you except a few long two story buildings, with handsome porticos on the beach, which make a fine appearance. Indeed, generally, the houses in Madras, as in other cities of India, present a striking appearance to a European, as they are all plastered with *chunam*, made into cement, which, when dry, resemble marble. The white appearance of the houses, glittering in the clear bright sunshine, the marble-like pillars, and the terraces, afford an amusing contrast with the crowds of black, dirty natives, which you see thronging the beach. In the long rows of buildings above mentioned, are the custom-house and other offices connected with the marine, houses of agency, stores, &c. The view from the upper virandahs of these houses, looking out upon the sea, is very pleasant, and the sea air is refreshing. The appearance, in the Madras roads, of the various water craft, is sufficiently picturesque. From the tallest and mightiest ship of the line, to the merest log on the water, there is every variety. What are called *catamacans*, are simply two of these logs, fastened together with strings, and hewn a little at top, so as to present a flat surface. They are rowed by one or two men, sitting upon their heels half covered by water, with a straight paddle held near the middle, and turned first one end and then the other into the water, on either side of the boat. The water of course washes over the logs constantly; but they cannot sink, and if the men fall off they easily regain their place again. They go at all times, and when made somewhat large, with a sail,

venture across the strait to Ceylon, carrying the mail in the roughest weather. A great number of native *dhonies* such as I have described, lie in the roads, at all times, except during the north-east monsoon. The surf boats, in which all passengers and all goods are landed, have a singular appearance. They are large and deep, with ten or twelve rowers, who sit on cross-pieces, extending from side to side, but very narrow. The bottom is flat, and with the sides is composed wholly of boards sewed together with cordage, which makes them pliable to the waves. The surf, which is scarcely stronger in any part of the world, would either bilge or upset a common stiff boat, the moment it took the shore; but these boats give so much, as to prevent such an occurrence being frequent. They are, however, very leaky: one man must be kept continually baling. It is difficult and somewhat hazardous landing, even in these boats, when there is a strong wind driving on to the shore. When we came into the surf, the spray covered us; and, on striking the sand, the boat was so buffeted, by each successive wave, that we were glad to make the best of our way out, even by jumping into the water.

Black Town is not pleasant; the streets are narrow, and not paved; the houses many of them low and mean; and, during the hot season, must be very dusty and hot. There are but few good houses within the walls of the town. All who possibly can do so, live in the gardens without, and come into town to their offices, as occasion requires. There are in the town, besides several Armenian and Roman Catholic places of worship, a Chapel of Ease, called Black Town chapel, a Church Mission chapel, a Wesleyan Mission chapel, and an Independent chapel. The Dissenting chapels, however, do not make any show, as they have no steeples and no bells. I called at the Church Mission house. The Rev. Mr. Reidsel is the residing missionary. He was out to-day, so that I did not see him. Took a view of the premises, which consist of a church, or chapel, a printing office, and a dwelling house, in the lower part of which is a Tract Depository. The house is situated in the midst of a pretty garden, and for a house in town, is pleasant. The press does a great deal of business, and brings in some profit to the mission. This is the case generally with the presses in the large towns of India; so that, instead of drawing upon the funds of the Societies which support them, they add, sometimes materially, to those funds. There is a press owned by

the Orphan Asylum in Madras, which has contributed largely to the support of that institution. It however prints the Government Gazette, and enjoys some peculiar privileges, such as circulating the paper free of expense, while the other principal paper, the Courier, pays a high postage. I called at some of the Houses of Agency, which transact most of the business done here on a large scale, and also at some merchant's shops, where I was struck with the display of goods, and the general style of the shops. They are generally large, consisting of several rooms, opening into each other, or separated only by rows of pillars, and are hung round with large mirrors, pictures, chandeliers, and set out with elegant furniture, and whatever is rich or showy, for sale; while the goods are arranged on extended counters, the fancy articles being in glass frames of various constructions. Goods at these shops are high, on account of the expensiveness of the establishments, and because they are charged at credit prices, laid with reference to the fact, that many of the debtors do not pay.

16. Preached in Tamul in the Wesleyan chapel at Rayapettah. The congregation was small, composed mostly of the boys from a school at the station, and of others connected with the mission. The chapel is a small but convenient place of worship, situated in the same compound with the mission house. The Wesleyans have also, besides their chapel in Black Town, and this at Rayapettah, a chapel at St. Thomé, mentioned above, which is very populous, and inhabited principally by Roman Catholics. They preach in English, three times a week, at the former and latter of these, and Mr. Hoole preaches in Tamul at Rayapettah, once a week, besides visiting schools, and exhorting the natives in their own houses, and elsewhere, as occasion offers. Mr. Hoole is a good Tamul scholar, perhaps the best of his age in the country. He is a most active member of the committee for the revision of the Tamul Scriptures, consisting, besides himself, of the missionaries Sawyer, Crisp, Haubroe, and Dr. Rottler; the latter being the President, but, through the infirmities of age, rarely able to attend the meetings. They are in correspondence with Mr. Rhenius, of Palamcottah, and indeed take his revised translation, in which he keeps before them, as the basis of theirs. They have proceeded, in a careful manner, nearly through the Gospels, and the Gospel of Matthew has been printed as a specimen. Their

labors promise to be of great benefit, as the old translation is very defective in point of idiom, and sometimes in the choice of words. The Wesleyans have other places of preaching, especially to the soldiers connected with the army. Their labors, however, are principally in English. They have, as yet, not had great success among the Gentoos. One Roman Catholic priest, of respectable standing, has joined them, and is employed as a preacher. They have no native assistant.

21. Went again to town; called on Mr. Ridsdale. He appears to be a truly devout missionary. Also visited Mr. Sawyer, his associate, who lives out of town. He is devoted to labors among the native population, and is very able and active. He superintends a seminary for Tamul lads, in which there are about thirty supported and educated, much after the manner of the children in our boarding schools. Mr. Sawyer, who has been deprived by death of the partner of his labors, (Mrs. S. having died at sea, more than a year since,) is unable to devote that time to the instruction of the lads himself, which is desirable; but they appear to make pretty good progress in their studies.

Mr. Sawyer lives about as far to the west of Black Town, as the Wesleyans do to the south. Between them, at Vepery, are Dr. Rottler and Mr. Haubroe, of the Society for Promoting Christian Knowledge, and Mr. Taylor, of the London Society. Mr. Crisp, the other missionary of the London Society, lives on the opposite side of the town. He has the care of the "Central School," which was formed about four years since, with a view, principally, to train up schoolmasters for the native free schools. The plan was to select promising lads, support them, educate them both in Tamul and English, and then give them employment as they might be wanted. The school received considerable support by a subscription in Madras, but it does not promise to answer fully the end, for which it was instituted. In a place like Madras, they must always find it difficult to induce the lads, who may obtain employment as soon as they get a little smattering of English, to remain sufficiently long in school to be qualified for much usefulness. The missionaries have already found much trouble from this quarter, and having lost many of their boys, they have now relinquished the plan of teaching them English.

There have been some pious and useful chaplains at Madras, particularly the Rev. Mr. Church, now deceased, the Rev. Mr. Thomson, lately returned

to England the second time, and the Rev. Mr. Hough, now at Bangalore for his health; who have done much to raise the tone of religious feeling here among the European society of the better order. There is, therefore, a general friendliness towards missions, and a liberal disposition to aid them. The Independent or London Missionaries have formed an Auxiliary Society, which contributes considerably toward their support. The Wesleyans have also an Auxiliary Society, whose income is something less than 3,000 Madras rupees annually. In addition to these more regular sources of income, they, and the other missionaries, also call upon the public for aid in building chapels and schools. The Church Missionary Society has a Corresponding Committee in Madras, who direct the concerns of the missions here, and on the Peninsula, and receive contributions toward them. There is also an Auxiliary Bible Society, and a Tract Society, in which all denominations unite.

Nov. 5. Though the weather is bad, and the fields around us filled with water, yet, on account of the excellent roads around Madras, it is easy going from place to place. There is a superb road from the fort to St. Thomas' Mount, a distance of about nine miles. It is a wide military way, almost perfectly smooth and level, and lined with shade trees of various descriptions. Entering upon this road from the esplanade, over a fine stone bridge, the prospect to the west and south is almost enchanting. Beautiful shade trees, green fields, gardens, with elegant houses, which look, at a distance, as though built of the finest marbles, afford a prospect rarely surpassed in India. On the right, winds the river, through what, in this rainy season, appears a luxuriant meadow; and beyond it, across the waters, you see the tall spire of the new Scotch church, rising grandly above the low native houses and the tall seats of English gentlemen. It is an elegant building, of a circular form, and in modern style. Passing up the road, you cross another branch of the river, over a stone bridge, and, passing the governor's house and gardens at the left, you pursue the course of the road, through the pleasantest part of the vicinity of Madras. On the right is Vepery, on the left, Rayapettah. At Vepery is a new church of the Gothic order, built by the Christian Knowledge Society, for the use of the mission, as there is a considerable native congregation. In the borders of Rayapettah is an English church, in which one of the chaplains preaches.

The mount road passes upward through a fine country, by the side of some large tanks, to the military cantonment at the mount. There are few pleasanter rides than this road affords.

Bay of Bengal.

On board the *Sir Edward Paget*, Nov. 18.* Our passage thus far has been very favorable, considering the state of the monsoon. We have had but one or two blowing days, and are now in lat. 18, a degree below where the vessels usually lie. Our fellow passengers are in general, a very agreeable company. Among them is Capt. Mackenzie, son of the author of the "Man of Feeling." His father has lived to see his eldest son rise to the first honors of the English bar, and his second to become one of the Secretaries of the Supreme Government in Bengal. Capt. Mackenzie is now appointed resident at Malacca, whither he is going. He is a very affable and intelligent man. There are also three Physicians on board, besides the one connected with the ship, one of whom, Doctor Davidson, has been of service to Mrs. Winslow, for which we are much indebted.

22. We have to day taken on board a pilot, having made the light-vessel before day light this morning. This vessel always lies off, in company with two or three other pilot brigs, to put pilots on board ships, as they come in, without which they could not find the channel between the sand banks, which project far out of sight of land into the sea.

23. We are to day off Saugar. The sight of this low and extended jungle, "standing out of the water and in the water," puts me in mind of the time, when thousands of parents flocked to it, to offer their own children a sacrifice to Gunga, and when mothers threw their own helpless offspring into the open mouth of the alligator. For many years, this horrid practice has ceased, and the time will come when it will be mentioned as one of the incredible atrocities of human superstition. The triumph of humanity in this respect is great, and may be noticed as one of the tide marks of ebbing heathenism; but alas, it stands almost alone. Still the mother, regardless of her orphan children, clasps the half putrid body of her dead husband to her arms, and consigns herself alive to the same flame, which consumes his corpse. Still multitudes of female chil-

dren are murdered by those who gave them birth; and still, near eighteen thousand, ignorant of the true God, go down to the grave every day in this eastern world.

24. This morning we were at Hedgue, where the mail meets the ships, which go up the river. At five o'clock we weighed anchor, and came up to the Beacon, and Eliza's monument; the former, built to answer the purpose which the name specifies, and the latter, though answering the same purpose, built to commemorate the affection of a husband for his wife. The navigation of the river is exceedingly difficult, so that, to point out the channel, not only buoys are necessary, but pilots, long in the service, must use the greatest vigilance to conduct a ship safely, either up or down.

25. We were this morning at Diamond Harbor, above which the larger Indiamen never go, owing to a bar at the place, called James and Mary. This is a difficult and dangerous shoal, on account of the confluence of the Hoogly, and a tributary stream, operating with the tide, to produce constant changes in the bottom, and strong counter currents. Ships are not unfrequently taken in the eddies, and capsized, or rendered unmanageable.

26. Came to day within ten miles of Calcutta. The appearance of the country on each side of the river above Diamond Harbor, is picturesque; but few good houses are seen, however, before you arrive as high as where we now are. Native cottages, made with bamboo poles and mats, with straw thatched roofs, scattered among the tall palms, broad leaved plantains, the shaddock, the orange, and other fruit trees, make (especially when, as is the case now, the rains have covered the banks with a green verdure,) a very rural prospect. Not so rich, it is true, as may be seen on the banks of almost any river in our native land; but one, on which the eye, accustomed to few scenes, except those furnished by sunburnt fields, or the broad expanse of ocean, rests with much pleasure. The soil on the banks of the river is alluvial and rich, being overflowed, to a great extent, during the rains.

On the 27th, Mr. and Mrs. Winslow arrived at Calcutta.

(To be continued.)

THE MISSION COLLEGE.

In the Editorial remarks, designed to introduce an account of the Central School at Batticotta, in our last number, p. 347, we alluded

* Mr. and Mrs. Winslow sailed from Madras on the 9th of November. *Ed.*

to the fact, that the Prudential Committee had been obliged to suspend their exertions for the establishment of a Mission College in Ceylon; while they were requested, by the Board, to render the Central School as useful to the natives as possible. The reasons for this we did not then state, but promised to give them, with such suggestions as were required by this attitude of affairs, by means of extracts from the Seventeenth Annual Report. The extracts referred to, are as follows.

That the Central School at Batticotta is now accomplishing much, and that its usefulness may be gradually and greatly increased, seems placed beyond a doubt. But there are difficulties in the way of its taking the name of a college, and of its possessing a competent number of professors and teachers, which the Committee are under the necessity of stating. In the course of the last month it was ascertained, that the British government would not permit any increase of the number of American missionaries in Ceylon. Consequently, all the instruction there given must be communicated by those, who are on the spot, and by others raised up for the purpose through their instrumentality, until the decision of the government on this subject shall have been revoked, or modified. As true liberality among governments and people is advancing, a favorable change may be considered as quite probable. The residence of the missionaries now laboring there is officially confirmed, and their character is treated with respect and mentioned with commendation. The reasons assigned for not admitting other missionaries and teachers from this country, and for not sanctioning the establishment of a college, are briefly these: viz. That the British public will supply teachers for the inhabitants of Ceylon; and that, if a higher seminary is instituted, it should be under the direction of instructors from Great Britain. In this connexion it should be added, that a college has been proposed by the colonial authorities, and is now under the consideration of the government at home.

The Committee would not here enter upon an argument on this subject. It is proper, however, to observe, that in Ceylon and in continental India, there are millions of our fellow creatures, who will never hear the Gospel, merely because the number of preachers is so small; and many other millions, who will not hear its glad sound for years to come. Our Saviour sent forth his Apostles to preach the Gospel to the whole human family, without any reference

to the permission of governments. Wherever man was in need of salvation, there the terms of salvation were to be proclaimed. While preachers were not to intermeddle with political institutions as such, the right of either government or people to interdict the entrance or progress of divine truth is by no means recognized. It is true, indeed, that the heralds of the cross must sometimes yield to necessity; and, in the selection of fields of labor, they may lawfully choose with reference to existing impediments, but neither they, nor the directors of missions, must concede the right of preaching Christ to all, who stand in need of pardon through his blood.

Some donations have been made to the contemplated Mission College in Ceylon, by liberal individuals, in different parts of this country. The amount already received, and a much larger amount, may advantageously be applied to the Central School in its present state, and in prospect of the improvements of which it is plainly susceptible; and the Committee cannot doubt, that such an application will give general satisfaction to those who have patronized the object. But if, in any instance, this should not be the case, monies now in the hands of the Treasurer for this purpose will be held a reasonable time, subject to the disposal of the contributors respectively; and, where no directions shall have been given, the whole will be applied in conformity to the original design; that is, for the more thorough education of the most promising young men now or hereafter at the Central School.

Those, who carefully attended to the article in our last number, will perceive, that the Central School at Batticotta, though not nominally a College, furnishes, for the present, a very tolerable substitute for such an institution.

Mediterranean.

LETTER FROM MR. KING TO THE CORRESPONDING SECRETARY.

Smyrna, June 1, 1826.

DEAR Sir,—It is only a few days since I recovered the remnant of my effects, which were left by the pirates on board the Sardinian vessel at Rhodes. They were brought to this place by Capt. Hamilton, of his Britannic Majesty's ship Cambrian, for whose politeness and kindness in this affair, I wish to ex-

press publicly my very grateful acknowledgments. I am now relieved from much anxiety, and have regained some of my most valuable manuscripts. Some were so torn in pieces, as to be of no value; others were carried away by the pirates, or entirely destroyed. All my clothes, and all the minerals and curiosities which I had collected in Egypt, Palestine, and Syria, are lost, as also some medals, which Mr. Fisk sent by me for a friend of his at Northampton. In short, every thing that was thought to be of any value, was taken. There was also a package, containing, I believe, some minerals, delivered to my care by Mr. Goodell for Mr. Hill, which is wanting. Some of the letters, if not all, which were delivered to me by the missionaries at Beyroot, for different individuals, and societies in America, were spared, as also, the greatest part of my own private journals. The former, I shall forward by the first opportunity. From the journal, which I kept, while with Mr. Fisk at Jaffa, and during our last visit to Jerusalem, and our journey from thence to Beyroot, I now send with this a few extracts.

This journal will be commenced in the first number of our next volume.

Mr. Wolff has just arrived here, and is now delivering lectures on the differ-

ent sects in the East. I need not say that it affords me the most unfeigned pleasure, to meet, once more, this beloved man, with whom I was permitted to labor so long with the utmost degree of harmony, and whose zeal for the conversion of Israel seems still to burn with unabated vigor. He informs me, that there are, at Constantinople, five hundred Jews, who now profess to believe in Christ, and who came to the knowledge of the truth through Jews, to whom he had preached the Gospel at Jerusalem. Should they prove to be truly converted, it would be one of the most interesting events, that has transpired since Apostolic times. Some of the believing Rabbies, it is supposed, have been put to death; and the Jews, in a village near Constantinople, assembled after Mr. Wolff's departure from that place, and crucified a dog, to express their contempt of Jesus Christ and his death on the cross!—Mr. Wolff thinks of leaving this place, in a few days, for Palestine.

I am, dear sir, very affectionately yours,
J. KING.

The reader will observe, that the above letter was written previously to the one published in our last number, (though received subsequently,) and before Mr. King's visit to Constantinople.

Foreign Intelligence.

South Sea Islands.

PROGRESS OF THE GOSPEL IN THE HARVEY ISLANDS.

THE *Harvey Islands* lie between 500 and 600 miles S. W. by W. from Tahiti, the principal of the Society Islands. The chief of the group, are Manglea, Rorotonga, Aitutake, Maute, and Atui. These islands have been evangelized by the exertions of native missionaries, sent, a few years since, from the Society Islands. Their state, a year previous to October last, may be learned from the following abstract of the Journal of Mr. Bourne, one of the missionaries at Raiatea, who was sent in the brig *Haweis* to the new stations, in order to inquire into their condition, and render such aid as might be necessary. The intelligence is derived from the London Missionary Chronicle for September.

Visit to Manglea.—Davida and Tiera were the two native teachers sent to this island, and were left there by Messrs. Tyerman and Bennet, in June 1824. The latter died a little be-

fore Mr. Bourne's arrival. About 120, a tenth of the whole population, had embraced the Gospel. Mr. B. could distinguish the Christians among the crowd collected on the shore, by the neatness of their dress, and their orderly behavior.

After the curiosity of the crowd had been a little satisfied, says Mr. B., I requested them to adjourn to the house of worship, which was soon filled. Great numbers, who could not get inside, surrounded every part of the house, and listened with attention. Davida began with prayer; after which I addressed them on the love of God, in sending his Son to die for them. I then exhorted those who had embraced Christianity to remain steadfast, and those who still adhered to idolatry, to forsake it, and receive the light sent down from heaven. I returned with Davida and his little flock to his house, where we spent some time in conversation, and again exhorted them to constancy. I addressed a word of affectionate advice to Davida, in reference to the work in which he was engaged, and promised that another laborer should be sent to him the first opportunity. After supplying him with elementary books, &c., and what few articles we could spare, for his own use, and for barter, I commended him to God, and bade him fare-

well. We then returned on board, and bore away for Rarotonga.

Mr. B. says, the Christian converts are diligent in their learning, and some can read the Scriptures. Family and private prayer is strictly observed by them, and they pay great respect to their teacher.

Visit to Rarotonga.—Mr. B. arrived at this island Oct. 5. The beneficial influences of Christianity are here most manifest. A chapel has been erected, 240 feet by 42, which is well plastered. The king's house, 36 feet by 24, is plastered, and tastefully adorned in the interior with painted cloth and ornamented shells. It contains eight rooms, with boarded floors. The king eats, and his servants and dependants reside, in an adjoining house, 138 by 20. The teachers reside in another good building, 90 feet by 30, containing various apartments most of them floored with boards, and furnished with bedsteads, sofas, arm-chairs and tables, all of native manufacture. Of the seven hundred houses in the settlement, one hundred and eighty are plastered. Family and private prayer is generally observed. Plurality of wives is abolished. Cannibalism and infanticide have ceased. Peace has succeeded to frequent and bloody wars. "The king and principal chiefs," says Mr. B. "can read well in the Tahitian spelling-book, and hundreds, yea, I may say thousands of men, women and children, are making rapid progress in learning." The population of the island is confidently estimated at from six to seven thousand.

Oct. 5. In the evening, those who had been baptised made a feast, to which we were invited; and while we were partaking of the luxuries of the island, several of the natives got up and made some sensible speeches. One observed, that our Lord foretold Peter's denial; let us also (added he) beware, lest we deny him in our hearts. Another made some judicious remarks on John iii, 6. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." And I must confess I was surprised to hear such addresses from those, who so short a time ago were ignorant idolaters.

7. About noon the people assembled at the chapel to the number of two thousand. I addressed them from Matt. xxviii, 20; after which I baptised one hundred and ninety-four adults, and one hundred and two children. The greatest order prevailed during the whole service. In the afternoon I had a meeting with the people and young children. About seven hundred attended. They correctly answered every question in Dr. Watts' Catechism. I afterwards addressed them and concluded with prayer.

In the evening, the people held their stated Friday evening meeting in the chapel, which

was lighted up with candle-nut oil. About three thousand were present. I commenced with prayer and an address, after which several passages of Scripture were correctly quoted and appropriately applied by the natives. The two deacons who accompanied me, then addressed them in an encouraging manner. I could not help contrasting the behavior now, with what I witnessed on our former visit. We were then afraid to land, conceiving our lives would have been endangered; but now we felt as easy as though we had been among our own people. Then the natives came alongside the vessel without any clothing at all, but now the greatest propriety in dress was manifested among all classes. At our former visit the Tahitian teachers were compelled to keep watch the whole night, to preserve their wives from the violence of Ma-kea; but now he has given up all his own wives (formerly eight in number) except one. He is constant at school, is diligent in his attendance on the means of grace, and approves of every plan that is proposed for the spiritual and temporal benefit of his people. There is also, apparently, more modesty among the females of this island, than any other in the South Seas with which I am acquainted.

8. In the morning the people again assembled at the chapel. I addressed them on the subject of the *new birth*, after which I baptised 129 adults and 71 children, making together 496 who have been baptised during our present visit. One thousand were baptised formerly, so that the whole number who have now received the ordinance of baptism on this island, is 1,496. On this occasion the number of natives present could not have been less than from 3,500 to 4,000.

The Tahitian teachers, Papeiha and Tiberio deserve great commendation for their activity and diligence in their work.

Much has been said in Europe, &c. concerning the success of the Gospel in the Society Islands, but it is not to be compared with its progress in Rarotonga. In the Society Islands, European missionaries labored for 15 long years before the least fruit appeared. But two years ago, Rarotonga was hardly known to exist; was not marked in any of the charts, and on our last voyage we spent much time in endeavoring to ascertain whether or not there really was such an island. Two years ago the Rarotongians did not know there was such a name as Jesus, or such good news as the Gospel. And now, I scruple not to say, that their attention to the means of grace, their regard to private and family prayer, their diligence and their general behavior, equals, if not excels, whatever has been witnessed at Tahiti and the neighboring islands. When we look at the means, it is the more astonishing. Two Tahitian teachers, not particularly distinguished among their own countrymen, for intelligence, have been the instruments in working this wonderful change, and that before a single European missionary has set foot on the island. I have been accustomed to see such changes as have taken place in the various islands of those seas, but I must confess, what I have seen in Rarotonga has, nevertheless, excited in me surprise. I could not help earnestly desiring the presence of my brother Williams, that as he had shared some disappointments with me the

last voyage, so he might share with me the joy, which the change that has taken place is calculated to produce. From the great number of its inhabitants, and the general aspect of affairs in the island, there appears reason to expect Rarotonga will become one of the most important among the missionary stations in these seas. We left a large supply of elementary books, and after giving the teachers a word or two of encouragement, and taking leave of the king and people, we went on board, and stretched across for Aitutake.

Visit at Aitutake.—On the 10th of October, the *Haweis* was in sight of this island, and several natives came off to ascertain who was on board, and then hastened back with the intelligence.

The settlement had a very interesting appearance from the vessel. It extends upwards of two miles in length, and the numerous white cottages, shaded by large *aito* trees, scattered here and there along the beach, have a pleasing and picturesque effect.

We were kindly welcomed by the native teachers, and by all classes of the people.—After conversing with Paumoana and Mataitai* upon the affairs of the station, and informing them of the success of the Gospel at Mangaia and Rarotonga, I walked to view the settlement. The chapel that brother Williams and I opened when we were here together in 1823, which was then in an unfinished state, has been since completed. It is well floored with boards. Down the middle are hung eight chandeliers, with twelve lamps,† and around the walls are placed, at equal distances, sixty-six lamps, making altogether one hundred and sixty-two lamps, which, when lighted up, have a very good effect. They have also built a coral pier, 60 feet in length, and 18 feet in breadth. The number of plastered houses here is one hundred and forty-four, in many of which are bedsteads and sofas. The houses of the principal chiefs are substantial buildings, but they are not so well finished as those at Rarotonga. The female teachers have taught the women to make good bonnets, and the men have also well-made hats. The general appearance and conduct of the people have greatly improved since my former visit, for, although the natives of this island had then embraced Christianity, much of the savage manner and behavior remained, but now decency and order are conspicuous in their demeanor. They are diligent in learning, and numbers can read. Family and private prayer is universal. In the evening the people assembled in the chapel, to the number of one thousand four hundred, when I addressed them from Matt. iii, 12, *Whose fan is in his hand, &c.* The baptized afterwards presented me with a few mats and some native cloth, for brother Williams and myself, and the whole congregation then came forward to shake hands with me, in token of their pleasure at my visit. The two deacons who accompanied me addressed them on the great change which had taken place among them, and exhorted them to steadfastness in the ways of

the Lord. In the evening the chapel was lighted up, when I met them again, and rewrote the names of the candidates, previous to their being baptized on the morrow.

Visit at Maute.—Mr. Bourne reached this island on the 15th.

The inhabitants, who do not exceed two hundred, appeared to us to be going on well. The same attention to the preaching of the Gospel was manifested here, as at the islands we had just left. The external appearance of the people was neat and decent; the women were well attired, and but few of the people without hats or bonnets. They behave with kindness to their teachers, and pay attention to their instructions. They have erected a neat chapel, 60 feet by 36; the pulpit is remarkably neat. The singing is good. In the evening a great number of the people assembled; when I heard them repeat two catechisms.—They are diligent in learning, and several can read. Here also family and private prayer is attended to. The teachers have built themselves a good plastered house, and made for themselves various articles of useful household furniture. The general appearance of the settlement, and the behavior of the people, are pleasing.

Mitiaro is a barren island, with not more than 100 inhabitants, of whom the same commendations may be made, as in respect to the inhabitants of the islands already mentioned.—At *Atui* the people were indifferent to the instructions of their teachers, at the time of Mr. B.'s visit; but from the statements of the captain of an English whaling ship, in the January after, it would seem, that the Gospel had then taken strong hold of the inhabitants.

ISLANDS OF RAIKAVAI.

THESE islands are situated between 350 and 400 miles south of Tahiti.

Visit to Rurutu.—Oct. 23. The present appearance of the settlements in this island, and the behavior of the people, fully justify whatever may formerly have been said in their commendation. The houses are well built; cultivation is carried on to a great extent, especially in yams; the people continue diligent in learning; the church consists of thirty members; and all the people, who do not exceed two hundred, have been baptized.*

* It is very pleasing to be able to say, that an American whaler, the *Falcon*, Capt. Chase, having been wrecked on this island, about two months before Mr. Bourne's visit, the natives gave an assistance in their power to landing and securing what could be saved from the wreck. Not an article of clothing, according to the Captain's account, was taken by them, though they had it in their power to have taken every thing. The Captain and his men received the kindest treatment possible. The chief officer and part of the crew were there, at the time of Mr. B.'s arrival; the Captain had gone to South America.—How different would have been the result before the introduction of the Gospel!—Ed.

* The Teachers.

† The lamps are made of cocoa-nut-shells.

Visit to Rimatara.—We extract only the following very interesting piece of intelligence.

The land of this island is capable of supporting a great number of inhabitants, but it has been hitherto the custom for the women to labor on it, while the men do nothing. This has been a great obstacle to marriage, since the women knew, that if they married, they should have to work hard. The teacher had repeatedly attempted to alter this system of things, without success; but the people had promised, that should a missionary visit them, they would pay regard to his advice on the subject. On hearing this, I called a meeting of all the people on the island, and, addressing the king and chiefs, represented to them the nature of the obligations they had laid themselves under in embracing Christianity, and informed them, that the females in other islands, who had embraced the Gospel, did not till the ground, and prepare the food, but made cloth, bonnets, hats, &c. I exhorted them to have compassion on their wives and not make them work like slaves, while they themselves did nothing at all. I then called upon each chief by name, to give his opinion, and state his thoughts upon the subject. They all spoke in answer; and I was happy to find there was not a single dissentient voice, and it was therefore agreed, that from that day forward, the men should plant, dig, and prepare the food, and the women make cloth, mats, bonnets, &c. The women who were present manifested their joy upon the occasion; but I cautioned them against idleness, and to take care that they themselves have, in future, good clothes and bonnets, and their husbands good hats.

The number of inhabitants is about 300, and Farava, the teacher, has his heart in his work, and the people pay him great regard.

Hindoostan.

PROGRESS OF CHRISTIANITY.

A LETTER from the Rev. G. D. Boardman, dated Calcutta, April 12, 1836, and published in the American Baptist Magazine of last month, contains the following accounts.

We have good news to relate respecting Christianity in Hindoostan. This evening we expect to attend an anniversary of the Independent Missionary Society in this place, and the Report, we are informed, will be extremely interesting. The substance of it is, that in a village 10 miles below Calcutta, there reside several fishermen, who on their way to their fishing ground down the river, have frequently called at a Christian place of worship. The consequence is, that they have renounced idolatry, and embraced Christianity, and the whole village is in a state of commotion, and the current of feeling is quite in favor of the Gospel. The people have already torn their idol from its temple, and presented it to Rev. Mr. Travin; and they are about tearing down the temple, with the intention of erecting a

Christian chapel of its materials on or near the same spot.

The Baptist Church in Circular Road is also in a very flourishing state. Thirteen young men have been baptized there since Mr. Lawson's death in October last, and several other persons are desirous of being baptized. Some others are under deep convictions of sin, and the members of the church are remarkably united and engaged in their Master's cause. All these things look encouraging, and it appears to me, we have much cause to engage in our work with new and redoubled diligence.

In this letter, Mr. Boardman confirms the statement of Mr. Clough, given in our number for July, p. 220, respecting the progress of the Christian religion in southern India. The scene of those events was not Tanjore, however, but Palamcottah, where two Church missionaries have been laboring.

In the course of the last two years,—says Mr. Boardman,—eleven hundred families have renounced idolatry, and embraced Christianity. Not all these persons have been actually converted; but many of them have been, if we may judge from the firmness and constancy with which they have endured persecution and imprisonment on account of their new religion. Even women have visited the prisons, where their husbands were confined, to persuade them to fidelity in the service of their new Master.

An instance of missionary success so animating as that which has been witnessed at Palamcottah, has, as might be expected, attracted considerable attention. The Committee of the Calcutta Auxiliary Church Missionary Society, make the following remarks upon it, which we find in the London Missionary Register for July. The remarks were made in January last, and are eminently worthy of attention.

By letters received in the current month, it appears that the blessing of God continues to be vouchsafed, in a remarkable degree, in that quarter. Up to that period, 1,100 families, dispersed throughout 126 villages, had forsaken their idols, and entirely given up the distinctions of caste; and, besides the numbers mentioned in previous accounts, 40 persons had been added to the church by baptism.

Palamcottah, which is the chief station of the Tinnevely district, had long been the headquarters of a mission under the Society for Promoting Christian Knowledge; but the failure of supplies of missionaries from Europe had led to its being left desolate. A few years ago, the Rev. Mr. Hough, chaplain on the Madras establishment, having been appointed to that station, began a school for native Christians; and, on his being removed to another station, his labors were followed up by the Rev. Messrs. Rhenius and Schmid on the part of the Church Missionary Society. These missionaries had, at first, much to contend with, even among professed Christians, on the subject of caste; which had been, to a certain

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extant by former missionaries in that quarter: but, conceiving the distinction to be founded in false religion, and altogether inconsistent with the simplicity of the Gospel, they modelled their schools and pursued their labors on the principle, that, in reference to the things which accompany salvation, there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all. Christianity was not, however, a new thing to the inhabitants of the district of Tinnevely; and, in the present encouraging accounts, we see that Scripture verified, which saith, *One sowerth and another reapeth.*

And this may be expected to be the usual course of missionary labors in these latter days. In the first ages, miracles, which the preachers of the Gospel were empowered to work, arrested the attention of those whom they addressed: the attention of the heathen is now to be gained, by patiently and perseveringly setting before them, in various ways, the great things of God's law; while the same divine influence, which converted the hearts of those whose attention was gained by miracles in the first ages, still attends the truths of the Gospel, to enlighten the understanding and to change the heart of those who give heed to the things addressed to them by faithful missionaries.

If this view of the subject be correct, there is little to be wondered at in the small progress which has as yet been made in the conversion of the heathen to Christianity at this Presidency: for to how very small a number has the Gospel as yet come, in a way calculated to convince the understanding of its paramount importance! How few have, as yet, had an opportunity of knowing distinctly what Christianity requires in those who embrace it! At those places, where missionaries have resided some time, and where by their knowledge of the language they have been able to communicate freely with the natives, in every case some fruit has appeared, in the conversion of individuals from dumb idols to serve the living God, and to wait for his Son from heaven; and where the means of knowledge have been more abundantly furnished, more abundant fruit has begun to appear. At one of the stations of the Church Missionary Society at this Presidency, where schools have been established and the Scriptures read to them for nearly ten years, from a communication dated December 31st, it appears that in one village all the inhabitants are, at their especial request, assembled for Christian instruction; and that three other villages, incited by the example of the first, have also requested to be instructed in like manner. These hopeful appearances are the fruit of much patient labor and of many prayers; and whatever may be the issue, they prove that the Gospel commends itself to every man's conscience, and that those who labor in simplicity to make it known shall not labor in vain.

Persia.

Mr. Fraser states, in his *Travels in Persia*, lately published, that when he was at Tabreez, the chief minister of state was employed in writing a book to refute Henry Martyn's treatise against Mahomedanism. Finding none

of the learned doctors disposed to undertake the task, the minister resolved to do it himself. He wrote much, but without effect; and Mr. Fraser adds, that "this matter cost him more sleepless nights than all his state business." Whilst deeply engaged in his labors, the epidemic cholera began to rage in the city: he was seized with it, and died under the rough remedies prescribed by the native physicians.

Near the sources of the Tigris, Mr. Fraser says, dwell the remains of the numerous Christian population which inhabited all this part of the country in the times of the Greek emperors, and who were forced by their Mahomedan enemies to take refuge in these inaccessible regions. They now consist of four tribes: the Tearees, amounting to about 10,000 families; the Kojumees, to 1,000; the Jiloes, 500; and the Tookabees, to 300. They live under the rule of a sort of prelatical chief, whose dignity is hereditary in the family, although the chief himself, being set apart for the church, cannot marry. He acts both as priest and general, leading the people to church or to war; and they all pay him implicit obedience. They are of the Nestorian creed, and hate Roman Catholics even more than Mahomedans, putting to death, without mercy, all that fall into their hands. Indeed they behave little less cruelly to any others who unfortunately come in their way. They can bring into the field 14,000 capital match-lock men. They live exclusively among themselves, admitting no one into their country, which is so strong and impenetrable that none can enter it without their leave. The missionaries despatched about three years ago into Persia, by the society of Basle, were expressly instructed to direct their attention to these degenerated Khoordish Christians.

[Chris. Obs.]

Egypt.

About forty young Egyptians have arrived in France for education. M. Jomard has been requested to direct their studies. After residing a few years at Paris, they will return home, to propagate the knowledge which they will have acquired. Mahomet Ali is at the expense of their education.—*Id.*

Greece.

Our readers will probably recollect a communication from the pen of Mr. Hartley, Church missionary, inserted in our last number. We shall now make several extracts from his journal, while visiting some of the Grecian islands and seas, on his way to Smyrna, where, as has been stated, he met with Mr. King, and whence he travelled with that missionary to Constantinople.

Visit to various Churches in Zante.

After passing a part of the last year in the little island of Ithaca, Mr. Hartley proceeded to Zante, where he remained a short time. He gives a melancholy view of the state of religion in that island.

It may not be uninteresting to you, says he, to have an account of my employments this morning, as it will give you some idea of the melancholy condition of the Oriental church. Mr. Maitland, Quarter Master of the 90th Regiment, having proposed that we should visit some of the principal churches in Zante, I very gladly accepted his offer. Accordingly, at ten o'clock we commenced our tour.

The first church which we entered was that of the Holy Trinity. It is a fine building, with two aisles; and possesses, like most of the other churches which I have seen in Zante, pictures and decorations much superior to those exhibited in the other islands. All the Greek churches have this peculiarity, that one end is devoted to the representation, by pictures, of our Saviour, the virgin Mary, and a large number of saints; to these, the people pay their worship! The Greeks, in general, direct greater attention to the virgin Mary, than even to Christ himself; and more respect is paid to the pictures of the virgin, than to any others. Thus the most usual object of domestic worship, or in other words the picture most frequently found in private houses, is a representation of the virgin, with an infant Saviour in her arms; and in churches, I generally observed our Lord's mother portrayed in advance of the other pictures on the wall, as well as occupying her allotted place among them. In the Trinity Church, this picture had a large number of gold and silver offerings attached to it, in fulfilment of vows made by persons in distress: the practice is universal among the Greeks; and I believe it equally universal, that vows are not made to God, but either to the virgin, or to some particular saint. These offerings frequently represent different parts of the human body, which have been restored to health and soundness: as feet, legs, and arms. On the present occasion, I observed, among other gifts, a pair of silver eyes. Here, too, I noticed a circumstance, which had not previously caught my attention in any of the seven islands; I mean, that St. George killing the dragon, is an object of religious worship: there were two pictures of this kind in this church, and one of them was surrounded by a large number of saints in mother-of-pearl. I was also surprised at finding our Lord represented with wings. On looking into a prayer-book which was lying open, I was shocked on finding an address to the virgin to the following effect:—"Since we have no other refuge, or tower of strength, to save us from destruction, but only thee, O Virgin, we cry unto thee, save us!"

Another church which we visited was that of St. Dionysius. This is the patron saint of the island: they possess his dead body, and pay to it idolatrous worship: on the stated days, they carry him about in grand procession. I have heard of persons, who would not dare to take an oath by this saint, when they had no hesitation whatever in swearing by God himself.

We next proceeded to the church of St. Carolambo, to whom is attributed the protection of the island from the plague. They have a finger of the saint, which they parade about in grand state at certain seasons. Here an attendant shewed me a picture, which he asserted, very gravely, "had been taken out of the sea;" and the number of representations

of limbs attached to it, attested its miraculous powers! It did not, indeed surprise me to hear of pictures swimming; for I had, on a former occasion, heard of one that could fly. I was informed at the monastery of Cathaca in Ithaca, of a picture of the virgin in their possession, which had passed through the air from Joannina to that place!

You will be surprised to learn that a principal island of the Strophades is now tenanted by a set of harpies, of a very different, but in truth, of a more rapacious kind, than even dire Celæno and her companions: these are no other than forty monks, to whom belongs the body of St. Dionysius; and who despoil the poor Zantiots, by means of this imposture, of no small portion of their dollars and oboli.

The possession, indeed, of relics, miraculous pictures, &c., is one of the surest sources of emolument in these unhappy countries; and, of course, the possessors will do all that they can to increase the reputation of their idols, and will each of them be eager to cry loudest, *These are thy gods, O Israel!*

In perfect unison with these feelings, a prior and several monks of mount Athos have lately brought hither "one of the arms of John the Baptist!" and are enriching themselves by shewing it to the credulous people. My servant informs me, that some of the Greek ladies present, in their zeal, as much as 15 dollars for a sight of such rarities!

Education of Greek Females.

The London Missionary Register, from which we have been extracting, contains a letter from a Mrs. Kenedy, wife of a medical gentleman of that name in the service of the English government, to Mr. Hartley. It was written from Ithaca, soon after Mr. H. left that island.

The first efforts made to establish female schools, made by this lady and her husband, were in the island of Cefalonia. After encountering much preliminary trouble, which arose chiefly from the apprehension, "lest the women, in having their minds cultivated, should become discontented and displeased with the inferior station which they possess in society," a school was instituted.

Professor Bambas, well known to the readers of the early journals of Messrs. Fisk and Parsons, opened the school with an animated speech,—

In which he showed the advantages which would accrue from female education to society at large, and to individuals in particular; and it was truly gratifying to observe the pleasure depicted on the countenances of the future scholars who were assembled, as well as the unanimity manifestly by the contributors to the institution.

While Mrs. K. continued in Cafelonia, the school flourished.

Many of the girls shewed a great desire to learn, and studied at home, as well as at the school: one, aged 12 years, learnt, in the course of four months, to read in the Testament. Every Sunday, twelve of the most diligent came to our house, where they repeated Watts' Child's Catechism, and other lessons, and read; and this, so far from being a task, was considered a great reward and indulgence.

From the influence of various causes, this public school ceased to exist, not long after the departure of its patron; but she had the happiness to hear, that a private school had grown out of it, which would prolong to the island the benefits of female education, though on a more limited scale, than had been desired.

The fate of the school in Cefalonia, discouraged Dr. Kenedy and his lady from urging the adoption of a similar plan in Ithaca. He however procured the establishment there, of a private school, which had commenced operations under favorable auspices.

The letter states, that the importance of educating females is felt, to some extent, on continental Greece, and that schools for their benefit have been there established.

Even yet, I believe there is a flourishing school near Athens. The desire to learn on the part of the females is very pleasing. A little Athenian girl, who has been taught by her father to read and write, cried with vexation because her mother hesitated to send her to our school, not knowing whether it would meet her husband's approbation, who was absent from home. To console the child, I promised to teach her, and twice a week she has been in the habit of coming: she studies diligently the ancient Greek grammar, translates Æsop's Fables, and has made some progress in arithmetic: she reads with pleasure whatever books I give her; and this reminds me of the great want of books adapted to the capacity of children of 12 and 14, who have good understandings. I feel this want every day: the little girl of whom I speak reads Bambas's Moral Philosophy with great interest: if the correct taste which she has be not perverted, she can no longer take pleasure in reading the marvellous feats performed by Alexander the Great. Yet where are books to be found? The instructions which I gave to this little girl led to my having a private school of my own, for young persons of a more advanced age, whose parents were respectable, but could not afford to send them to our schools. All these have manifested a strong desire to learn.

It is clearly evident, that education is essential to the well-being of Greece: the natives are sensible of its value, though it is not till lately that they have considered how far the good manners, moral integrity, and proper education of the men, depend on the examples and instruction which they imbibe as children from their mothers. That this conviction may increase, and produce its proper fruits, is my earnest desire; for Greece as a nation, can never stand on a footing of respectability, till her women are allowed to enjoy their proper station in society.

We have given the foregoing facts and remarks, partly on account of their inherent interest, but more on account of their bearing upon the American and English printing establishments at Malta, which rise in importance, the more we contemplate the various and extended revolutions, intellectual and moral, which are to be effected around the shores of the Mediterranean.

Mr. Hartley's Voyage from Zante to Smyrna.

A few extracts from Mr. Hartley's journal during this voyage, which was commenced on the 3d of December last, will be read with pleasure by those who have felt an interest either in ancient or modern Greece.

We made but little progress yesterday, coasting along the ancient Elis. At no great distance was the mouth of the Alpheus: it was on the banks of this river that, in ancient days, the Olympian games were celebrated: they contended for a corruptible crown, but we an incorruptible: how solemn the reflection, that all the heroes of Pindar's song have, ages since, gone to appear before a tribunal, where the plaudits of Pisa would avail them nothing! To-day the island of Sphacteria and the ancient Pylos appear at a small distance: this is a spot, signal for the discomfiture of the Lacedemonians, and more recently unfortunate for the defeat of their posterity. I traced, in imagination, the different places noted in the narrative of Thucydides; and mused on the character of the audacious Cleon, and on the singularity of his success.

Dec. 6. This morning we distinctly saw Neocastro and Modon, and are at present off the latter port. It was here that the celebrated Borsidas first distinguished himself.

Afternoon.—Before me are the mountains of Laconia. They have an appearance extremely beautiful. Their base is the ocean: mid-way they are robed in clouds: their summits ascend into a sky pure, serene, and brilliant. The highest peak, towering with its snow-capped summit above the rest, presents with the sunbeams playing upon it, an object the most elegant and grand. This is the celebrated ridge of Taygetus. On the other side is Sparta.

Dec. 7. Off Cape Matapan.—To day I had an opportunity of condemning a sinful practice, which I have reason to fear is not unfrequent among Greek sailors; I mean, the custom of perjuring themselves, in order to escape quarantine regulations. From the conversation which ensued, I saw plainly that it was scarcely considered a crime by my present companions. In the course of the summer, I was assured by an Englishman, that, having once made a voyage from Cerigo to Zante, in which the crew had several times landed in the Morea, they, notwithstanding, most roundly swore in Nante, that they had come from Cerigo without having the least communication with any other place.

One o'clock, P. M.—I have now before me a most interesting object. The white summits of Crete appear at an immense distance; one of them is probably Mount Ida. Their great altitude is self-evident, for they must at least be

70 miles distant. The clearness of the atmosphere may also be inferred from this circumstance.

Dec. 8. Harbor of Cerigo—I never expected to have so near a view of Cerigo. The town and castle of Cerigo present a singular and beautiful appearance from off the harbor: they are at a great elevation above the sea, and remind me strongly of our Lord's expression, *A city that is set on a hill cannot be hid*. The island appears to be extremely barren: little vegetation is visible, except a few stunted olives. Why the ancients fabled that Venus first set foot on this desert spot, and gave existence to flowers wherever she placed her footsteps, I can by no means conceive.

I have been delighted to meet with a Christian friend at Cerigo. Having heard of the character of an officer of the 90th Regiment, I wrote a note to him, and soon afterwards he came alongside with a "guardiano." We quickly found that Christians require none of the formalities of introduction; they have a community of feelings and of principles, which are infinitely better than all the free-masonry in the world. I had much interesting conversation with my young friend, and rejoiced to have the opportunity of encouraging him in his Christian efforts. To devoted Christians, Cerigo may be a place of enjoyment and peace: to a man whose happiness is dependent on worldly objects, it must be a perfect exile. At night, I had a long and interesting conversation with our captain: he appears to have some useful convictions; and confesses with feeling, the very melancholy depravity in which his nation is sunk.

Dec. 9.—I am informed that there are no less than 900 children in Cerigo, who receive instruction according to the Lancasterian system; and that they use the New Testament as a school book.

This morning (the 17th) I landed at the island of Milo. It is a spot interesting to every scholar, from recollection of its memorable defence, described by Thucydides in his Fifth Book: the Miliani, according to that historian, enjoyed independence for no less a period than 700 years; but they could not withstand the superior force of Athens. At present, the island has a population of 2500 persons, who chiefly reside either in the town or castro. It is of note from this circumstance, that it supplies with pilots the ships which visit the Archipelago. They touch here, and obtain a pilot on their arrival; and leave him again on their departure. The inhabitants appear to be extremely ignorant. I heard of only two or three insignificant schools in the whole island. A bishop has been lately appointed to preside over Milo, Siphno, and Chimala. I climbed the high hill on which the castle is situated; and spent some time in conversation with the British Consul. Antiquities of no small beauty having been discovered here, I visited an amphitheatre, which has partly been thrown open: it is small, but in a state of great preservation. I found, from inquiry, that the distribution of the Scriptures by the English had been heard of; but very few copies of the Romæan New Testament are to be met with. I have not yet witnessed such an expression of surprise on any countenance, as was here evinced

when I conversed on the importance of religion. Siphno, I was informed, has 6500 inhabitants, and Chimala 800 or 900. There are two mountains of great height in Milo.

Dec. 19. Off Serpho—We are now between the ancient Cythnos and Siphnos: on both I observe small towns, in elevated situations. Innumerable other islands are in sight: two of the most interesting are Paros and Antiparos.

Dec. 20.—This morning we have passed Syra, and are now close to the celebrated isle of Delos. Oracular Delos is now without inhabitants, and wears the aspect of entire desolation.

Mr. Hartley arrived at Smyrna on the 25th of December, and makes the following remarks upon that ancient city.

The traveller rarely sets foot on a more interesting spot than Smyrna. As he approaches the port, he discerns both vessels of war and merchant ships, in great variety: the old British union is seen floating over our English frigates: the white flag of France waves, with simple elegance, over the vessels of her own nation: the ensigns of Austria, Holland, Sardinia, and of other countries, are all conspicuous: I never saw so interesting a nautical spectacle; and, as it was Christmas day when I arrived, all the colors were displayed, guns were reconding in honor of the occasion, and martial music was filling the air. On landing, the scene is no less singular: the utmost variety of costume is everywhere visible: not to mention the Franks from every part of Europe who are seen crowding the streets, what is still more striking,

The Turk, the Greek, the Albanian and the Moor, Here mingle in their many hued array.

It would be easy to swell the catalogue by the "high capped Tartar," Armenians, Jews, Persians, &c. The Turks may with truth be styled the nation of elegant dress: as a whole, their garb is unrivalled: the dress of Europeans appears mean, when matched with the majestic robes of the stately Osmanli. Another novel sight, which meets the eye on landing, is that singular and useful animal, the camel: you see him pacing along the streets with slow and measured steps, or kneeling, according to his custom, to receive his burdens. I speak not of mosques and minarets, of caravanserais, nor of a multitude of other objects, which may be easily conceived new and interesting to an Englishman. To a Christian, however, there are reflections, which will not fail to throw a serious cast over the objects before him: here, he remembers, was one of the favored churches, to which were addressed the inspired letters of the Apocalypse: here, in early times, the Martyr Polycarp exhibited a noble testimony for his Divine Master, and obeyed the counsel which had been given the Church of Smyrna: *Be thou faithful unto death, and I will give thee a crown of life*. With such ideas recurring to his mind, the missionary will feel impelled to pray earnestly for power to acquit himself faithfully in the discharge of his important functions; and will be animated by the reflection, that he is serving the same cause, for which Polycarp died, and that even to him is proffered the same crown of eternal life.

* The captain appears to have been a Greek. Ed.

At Smyrna Mr H. had the pleasure, which must have been mutual and strong, of meeting Mr. King. From the correspondence of the latter missionary, it appears, that they travelled together to the metropolis of the Ottoman empire.

Efforts of the British and Foreign School Society.

THE British and Foreign School Society have been turning their attention towards the improvement of education in Greece. The following statement of the proceedings of that Society, with reference to this object, appeared in their report for the last year:

The Committee have devoted much attention to the subject of education in Greece. They have felt, that to that interesting country, once the seat of knowledge and the favorite abode of freedom, all civilized nations are deeply indebted. As friends of humanity, they could not but sympathize with their fellow-men, who have been so long tortured by the scourge of relentless despotism; and sunk, for the most part, into degrading ignorance. Anxious that the land, which once produced such men as Socrates, Xenophon and Plato, should again enjoy the salutary influence of knowledge, they determined to adopt vigorous measures and to form extensive plans.

Their first care was to print the Third Part of the Scripture Lessons in Modern Greek. It was then determined that Georgius Constantine, one of the Cypriot youths who have been some time at the Central school, after having been qualified for the office of school-master, should be sent to Greece in that capacity with a view to commence the establishment of schools; he took with him slates and other school apparatus sufficient for 200 children; and was accompanied by Mr. Mason, a gentleman whose sole object in visiting Greece is to promote, as far as possible, its moral welfare. Nicholas Cacuratto, a native of Cephalonia, and Stephen Casanova, a native of Scio (who had been rescued from the Turks just as they were about to kill him, by the liberality of a French gentleman,) were next taken under the patronage of your Committee; Cacuratto, it is hoped, will prove an active and useful teacher. Shortly afterward, nine Greek lads, recently arrived in this country, were placed in the Central school by the Greek Committee, who have liberally contributed toward their maintenance; seven of them remain there still; Nicholas Blacas, a young man who accompanied them, will be trained for a school-master: the proficiency which these lads have made has been noticed in a former part of this Report: their education in England will probably prove highly advantageous to the interests of their native country. Demetrius Pieridi, the other Cypriot youth, (who was favorably mentioned in last year's Report,) is also still in the Society's house; his good conduct and his progress in learning are highly commendable.

It may justly be expected, that the Greek youths in this country, who are receiving a lib-

eral education under the patronage of the American Board of Missions, will hereafter honorably exert themselves for the intellectual and moral renovation of their people, rendered doubly interesting by their past history, and their present unexampled sufferings.

Greenland.

MORAVIAN MISSIONS.

Fredericksthal.

THE station of Fredericksthal was formed in 1824. A few extracts from a letter of the Rev. John Conrad Kleinschmidt, a missionary at this place, dated Oct. 10, 1825, will show how, in the prosecution of missionary labors among a barbarous people and under inclement skies, encouragement is sometimes blended with great external trials.

Fifty persons have returned hither from Litchtenau, and have been joined by about 200 heathen from this neighborhood, so that there are about 250 Greenlanders living here. They put up their winter dwellings on our land, and all express their earnest intention to turn to Jesus, and be converted. This is indeed a most encouraging beginning, and our little chapel is already much too small. Though we thought, that new as this undertaking was, we should, for the first winter, have nothing to do, but, as it were, to remove stones and rubbish, and prepare for our work, it appeared, that the Holy Spirit had already wrought such conviction of the necessity of conversion in the hearts of the heathen in these parts, that we could confidently believe, that the day of their visitation was come. On the 19th of December, forty candidates were made partakers of holy baptism, and during the winter months, as the work of the Lord and His Spirit became more and more manifest and effective, many more were admitted to the same privilege. Since our arrival here, on the 27th of July 1824, one hundred and four heathen have been baptized.

A great number of Greenlanders have announced their intention of coming to live here next winter, and we shall thus have upwards of three hundred inhabitants in Fredericksthal.

To describe what our God and Saviour has done for us during this first year of our abode in this place, is beyond the power of words; we will rather fall at His feet adoring, and pray, that our obedience and activity in His service may give praise and glory to His name.

Should we speak of the trials we have had to encounter in externals, our account of them would give but a faint idea of the reality; but we may mention them to show how our gracious God has supported us under them, and preserved our souls staid upon Him.

It was to be expected, that our dwelling in a poor damp hut, built of sods, could not but be prejudicial to our health. This we have experienced, and all of us suffered more or less from illness, and of course my wife most of all. In May, she had so severe an attack of rheumatism, for several days, that she was confined to her bed, and could not move a limb. It appeared, indeed, as if she would continue long

and contracted. I fell on my knees, by her bedside, and cried fervently, and with many tears to the Lord, to grant her relief. He heard our prayers, and the day after, she was able to rise and go about her usual occupations.

The weather being exceedingly cold and stormy, the cold penetrated our poor dwelling in such a manner, that we could hardly bear it, though we were well wrapped up in fur clothing. The storms were of the most violent kind, such as we hope are not to be experienced every winter in this wild region, but rather extraordinary. They made us tremble for the fate of our poor hut, which was often shaken by them. In the night of the 9th of December, a most furious storm tore several planks from the roof, and carried them away into the sea. We were exceedingly alarmed, and filled with most anxious apprehensions, that in the midst of a severe winter, our habitation and church might be totally demolished, and we ourselves left without a place of shelter. But our merciful heavenly Father graciously preserved us and our dwelling from further harm.

Certainly, my dear brother, the external preservation and support of this missionary settlement will always depend entirely upon the mercy and wonder-working power and providence of God; and why should we not confidently expect it at His hands, when the whole aim and purpose of its establishment is the salvation of the souls of the poor heathen. In all difficulties which we may have to experience, we shall remain resigned to His will, believe on, and confide in Him; pray to Him, and be thankful for all the mercies we experience, even in many trials from within and without.

The reader will be pleased with a characteristic description of the formation of this station from the pen of the same missionary, and published, as was the letter, in the *United Brethren's Missionary Intelligencer* for the third quarter of the present year.

On the 29th of July 1824, we marked out a plot of ground for the erection of our tent. That we might have sufficient room to stand upright in it, we first raised a wall of stones and sods, after the Greenland fashion, and upon this rude basement, the tent was properly secured. Its length is sixteen feet, and it consists of three divisions. The first is designed for brother Kleinschmidt and his wife; the second for the single brethren, Baus and De Fries; the third for the Greenland sisters, who had rowed us hither from Lichtenau: for, in the first instance, we found it impossible to erect a separate tent for them, owing to the want of a sufficient number of seal-skins. In this confined space we must therefore be satisfied to dwell, till we are able to construct a temporary Greenland house. In the evening of this day, we held our first meeting for devotion in the Greenland language in our tent, and felt sensibly that the Lord was present with His servants, according to His gracious promise. Nor did we fail, on each succeeding day, to meet for mutual edification, and to implore the blessing of that Almighty Saviour, who has sent us hither to do His work, and to call the heathen to the knowledge and enjoyment of His great salvation. The daily words

and doctrinal texts in use in the brethren's church were a particular encouragement to us in our solitude, during which, and under the pressure of various difficulties, we had often occasion to cry out; '*Lord increase our faith!*'

On the 30th, we fixed upon the site of our temporary habitation, in the neighborhood of which our proper dwelling house, church, and store-house are to be built. The spot which we have chosen is somewhat elevated, and affords a good foundation of rock. The garden ground is at some little distance, lower, and more humid, and is at present overgrown with angelica plants. It will be about thirty paces from the sea shore, and protected from the north wind by the wall of our temporary Greenland house. A small rivulet, which meanders through this lower ground, and which might become destructive by the melting of the winter snows, we have endeavored to lead by another channel into the sea; at the same time to make it supply a little pond near the garden. In both these operations we succeeded, after much labor. To the north of our future dwelling house, at some distance, runs a considerable brook, its waters are full of salmon, and there is apparently no danger of inundation. To this we have given the name of Koenigsbach (King's-brook.) The settlement itself will be called Fredericksthal, after our gracious monarch Frederick VI, king of Denmark, and from the circumstance of its being situated in the immediate vicinity of a little valley. This valley, as well as several others, lying to the north and south, is overgrown with brushwood; we need therefore not be very anxious about a supply of firewood. In regard to the needful preparations for building, we do not find things so convenient; many a rugged mass of stone must be removed, and many a hollow filled up, before we can lay the foundation of the settlement. We are not deterred from the prosecution of this work by its laboriousness, but a hindrance of a peculiarly annoying nature opposes our progress, and will continue to do so till the cold weather sets in. This arises from the myriads of musquitoes which swarm in Greenland in this season of the year. In no part of the country are they more numerous or troublesome than here; the air is absolutely peopled with them, and they follow us wherever we turn; their sting is very painful, and occasions a constant itching and swelling of the part affected. In short, they constitute a plague, of which no one can form an adequate idea, who has not suffered from it. Even in our tent, we can only protect ourselves from their attacks by a double curtain, which closes the entrance; and on their account, we find it necessary to shut up all the day long two milk goats, which we brought with us from Lichtenau. We are the more surprised to find here such a multitude of these insects, because our place lies near the open sea. We are consequently led to suppose, that the excessively cold winds do not prevail in this district. Of this, indeed, we are assured by all the Greenlanders: and the quantity of angelica, which is found here, is, no doubt, an additional proof of the superior mildness of this climate.

31. We saw a kayak approaching the coast. It belonged to the newly baptized Greenland, *Christian Frederick*, who had heard in Nennortalik of our arrival here. He immediately proceeded eastward, to convey to his family, and

other Greenlanders, the joyful intelligence. Three other boats, full of Greenlanders, followed in a short time. We hastened to the shore to meet them, and bade them welcome with much emotion of heart. Hereupon they exclaimed, 'O how thankful ought we to be to you, for this proof of your great love to us! When we yesterday heard of your arrival, we were so overjoyed, that we could not sleep in the night; our eagerness to come to you was so great, that we could scarcely wait for the break of day.' These good people lost no time in erecting their tents, as near to ours as possible, and assured us, that our coming had been anxiously awaited by them ever since the summer commenced, and that they had but quite recently left this district, on their usual summer excursions.

The first week in August was occupied with the continuation of our preparations for building. The salmon, taken out of the rivulet, we found excellent food; but being in want of other kinds of provisions, the two single brethren set out for Nennortalik, to secure a supply, but were driven back by the ice upon the coast. August 5th, two Greenlanders came from the eastward, and on the 6th, two others from the westward, on a visit to us. None of them had previously heard of our arrival, which they promised to make known wherever they went. Observing us carrying stones to the building place, they immediately put their hands to the work, saying, that though it was somewhat fatiguing, it was not the less agreeable to them.

On the 6th of August the foundation stone of the temporary mission house was laid with customary solemnities.

The 9th was a joyful day to us all, six boats, full of Greenlanders, arriving to visit us. The first contained a company of strange heathen, who, by their own account, reside full three days' journey eastward of Staatenhuk. Though extremely ignorant, and altogether unacquainted with the object of our mission, they behaved in the most friendly manner to us, and expressed themselves highly pleased with their visit. We bought some seal skins from them, and invited them to repeat their visit in returning from Nennortalik. The people who came in the four next boats, expressed a great desire to remain with us; among them were some newly baptized converts. Towards evening, we had at length the pleasure to see our worthy assistants, Shem and Nathaniel, arrive. They had left Lichtenau together with us, a fortnight ago, but had been obliged, by circumstances, to part from our company.

On the 10th, another boat, full of heathen, arrived, so that we had now ten tents erected around us. It was equally gratifying and remarkable, that as often as a new company landed, and we inquired who they were, the answer was returned, 'We belong to those who have come hither to be converted.' When we afterwards visited them in their tents, it was truly affecting to listen to their expressions of thankfulness, for our having at length come to reside among them. They repeatedly exclaimed, 'O how thankful ought we to be to you, for this proof of your love.' Indeed they appeared quite to vie with each other, in their endeavors to convince us of the reality of their gratitude. The same day our two boats returned with the

brethren, Bauss and De Fries, from Nennortalik. They had procured a quantity of building materials, and some needful articles of food, sufficient to place us above the fear of want, for some time to come. Our stock of utensils, particularly those for the table, is, however, as yet but meagre, though sufficient for pilgrims like ourselves.

The arrival of such a number of Greenlanders had, by this time, rendered our little settlement very lively, and the meetings continued to be well attended by our visitors. Our tent being no longer capable of containing the number of hearers, we were obliged to hold divine service under the canopy of heaven. The missionary, who officiated, sat at the entrance of the tent, and the Greenlanders on the ground in the front of it; the men on the left, and the women on the right hand.

15. Two of our boats again returned in safety from Nennortalik, with a supply of timber and bricks. They likewise brought us news, that the European vessel was still detained on her voyage hither from the north by the ice. On this part of the coast, the sea has been tolerably free from ice ever since the 9th instant; nor can we perceive any ice remaining in the direction of the Atlantic.

13. We spent a very uneasy night in our tent, a violent tempest from the south not permitting us to close our eyes in sleep. Late in the evening, our boat returned from Lichtenau, and brought us a cargo of drift wood, for the roof of our house: also, fifteen sacks of dried herrings. Our brethren and sisters in that settlement kindly sent us some loaves of bread, a most acceptable present, as we had nearly consumed the last in our possession. Thus the Lord helps us on from day to day, and will not let us suffer any real want. We are now in hopes of being enabled to complete our first building, of which we are much in want; the approach of the cold autumnal weather reminding us, how desirable it is, that we should soon leave our miserable tent, and get into a habitable dwelling.

To render our place more easy of access to those Greenlanders, who live on the other side of the rivulet, we constructed a temporary wooden bridge over it, which will be a great convenience, especially to the women and children. Among other presents from our brethren at Lichtenau, is an old French horn, which we intend to make use of, to call our people to church. Brother Bauss can play hymn-tunes upon that instrument, and brother Kleinschmidt on the flute. We put our plan into execution, for the first time, to day, and were much gratified to observe the eagerness with which our Greenlanders flocked to us, over the bridge. This being the anniversary of the commencement of the first mission, undertaken by the Brethren's church, ninety-two years ago, a discourse was delivered to our Greenlanders, from the peculiarly appropriate text of the day; during which the utmost stillness and attention prevailed. We cannot help being surprised at the decorum observed by our hearers, and that without any exhortation from us. As soon as the signal is given for the meeting, the men collect together at a little distance, and wait till the women have preceded, and taken their station near the tent, when they follow and range themselves on the opposite side. This sense of propriety is something remarkable in heathen, otherwise so

wild and untutored. Nor ought their honesty to be passed by unnoticed. For since it is not possible for us, in our present way of living, to keep any thing locked up, we are obliged to leave our provisions, and a number of other articles, lying about the tent, and, consequently much exposed; but we never have had occasion to suspect these good people of taking any thing, or even removing it from its place. Indeed, their love and regard for us are shown not merely negatively, or by words alone, but we have substantial proof of their friendly disposition, in the quantity of salmon, wood, and other articles which they bring for us: all which they lay down before our tent, with the words, 'This we bring for your use,' and then go away without waiting for thanks or pay. This is quite contrary to the natural disposition of the Greenlanders, who generally look for an equivalent for any good office performed. Being sufficiently aware, that our present mode of living is very different from that to which Europeans are accustomed, they not unfrequently look at us with evident feelings of compassion, and exclaim, 'Alas! poor people! You have it indeed, very hard!' We always assure them, in answer, that we are perfectly satisfied, and happy to live here; and that we account no trouble or inconvenience too severe, if we may be favored to see many of them converted to the Lord.

Lichtenau.

The date of the letter, from which the following extracts are made, is June 23, 1825. Lichtenau is a station formed as long ago as 1774. The letter was written by Michael Eberle.

We suppose that brother Kleinschmidt's account of the beginning of the new settlement at Fredericksthal will be heard with much pleasure in England. If the number of inhabitants should continually increase, I have no doubt, but they will find sustenance; for when seven hundred Greenlanders lived here at Lichtenau, they had no want. The sea is immense, and filled with food for man. The building materials for Fredericksthal were brought as far as Nennortalik, the last place where Danish colonists reside. It is a short day's journey from the new settlement.

We exceedingly regret, that brother Gorcke is under the necessity of leaving this mission, on account of the long protracted illness of his wife. It is a great loss to the Greenland mission in general, which is now but very sparingly supplied with missionaries, especially with such as understand the Greenland language, of which our dear brother Gorcke was master.

I will add a few lines on the state of our congregation. We have not received much accession in numbers from among the heathen. Only one family of six persons came to reside here. In general, we have not had that constant, diligent attendance at church, as during the preceding year. Many families have returned to the south, and settled at Fredericksthal.

Seven adults, and three young persons, under age, from among the heathen, have been baptized; nine, baptized as children, were received into the congregation, and twenty-one admitted to the Lord's supper. Last autumn, that dangerous illness, the pleurisy, was rife among our Greenland people, and many were thereby transplanted into eternity. We were greatly comforted and affected, to see with what joy and faith they looked forward to the time, when they should behold their Saviour face to face, in whom they had here on earth believed and trusted for salvation, as reconciled sinners.

The winter was very severe and lasted long. From the beginning of November to the end of April, the frost was intense, and an immense quantity of snow covered the country. The extraordinary violence of the storms prevented the sea from freezing over, and permitted our people to go out, whenever the wind and weather proved any way favorable, in quest of food. They therefore suffered no want, but had abundance, and could dispose of upwards of 300 tons of oil to the Danish merchants.

We covenant anew with you, and all our dear brethren every where, to remain faithful to the doctrine of the cross. We have again experienced, that nothing in the world has power to soften and break the stony heart of man, and to dispose it to love and obey the precepts of God our Saviour, but the faithful preaching of Jesus and Him crucified. This we experience continually in our labor among the poor Greenlanders. We commend them, and ourselves their servants, for Christ's sake, to the love, remembrance, and prayers of all our dear brethren and friends.

Domestic Intelligence.

AMERICAN SUNDAY SCHOOL UNION.

Second Report.

THE Second Annual Meeting of this Society, held in Philadelphia, on Tuesday evening, May 23d, was noticed at p. 225. We shall now give an abstract of the Report presented on that occasion, although at the risk of repeating what has already been said.

Publications.—Of the American Sunday School Magazine, the monthly publication of the Society, 1,500 copies were issued; and the subscriptions for the work cover its expense. The title of the little magazine, orig-

inally "Teacher's Offering," has been changed to "Youth's Friend." It was commenced in January 1825, with an edition of 3,000 copies, and less than 50 subscribers. In August of the same year the edition was increased to 5,000, and the back numbers were reprinted. In April of the present year, the edition was increased to 7,000, and subsequently, to 10,000. So rapid an increase of circulation, is a strong proof of the utility of the work.—Besides the periodical works, the Society published the following, during the year ending with the annual meeting:

201,500 Reward Books,
46,000 Tracts,
5,295 Discourses,
14,000 Catechisms,
9,000 Spelling Books,
460,000 Tickets,
18,500 Hymn Books,
2,000 Appendix to Hymn Book,
11,000 Alphabetical Cards,
8,500 Catechisms,
4,000 Adult Spelling Books,
5,320 Primers,
3,000 First Annual Report,
27,807 Other Publications.

The whole number is 904,403.—The stereotype plates of the Society increased, during the same space of time, from 1,000 pages, to 3,181.

In the republication of books for the use of sabbath school children, the Publishing Committee have not been backward to assume the responsibility of revising and altering the books, wherever alterations seemed necessary.

The Depositories, for the sale of publications, have been increased from seven to forty-seven.

Sabbath-school Missionaries.—With respect to this important branch of the Society's operations, we quote the language of the Report.

During the year your Board have organized a COMMITTEE OF MISSIONS, within their own body. Under their direction, thirty-one missionaries have been employed. In reports of schools in connexion with your society, we have unequivocal testimony that missionary labors would be gratefully received and attended with signal success. They are called for by the necessity which exists of rousing Christians to sabbath school exertions, and directing their early endeavors; by the ignorance of your plans which too widely prevails; and by the importance of reviving some schools now languishing, and of modifying others which may not be in all respects judiciously conducted. Missionaries seem to your Board well nigh indispensable, whether we consider the prosperity of schools now existing, or the necessity of a further execution of your projects.

Impressed with this belief, we have resolved that the sums paid by societies, when becoming auxiliary, shall be appropriated to the Missionary Fund. We have also observed, with pleasure, that some associations of teachers have made a similar appropriation of their collections at the Sunday School Concert of Prayer; and we would recommend their example to the imitation of all teachers of schools in connexion with this Union.

But, without a very considerable augmentation of our annual income, we shall be compelled, not only to refrain from those extensive operations, absolutely necessary to complete success in our undertaking, but to relinquish many promising plans, the execution of which is already commenced. This is sufficiently evident from the fact, that your treasury is in debt to the amount of four thousand dollars.

As an expedient most likely to relieve the Society from its pecuniary embarrassments, and to promote its objects, a General Agent has been appointed, whose duty it is to obtain subscriptions to the Society and its Magazine, form auxiliaries, visit and establish sabbath schools, correspond with individuals favorable to the cause, and employ such and so many persons, as the Managers shall approve, to assist him in his labors.

The Board confidently expect that the labors of their committee and agent will be attended with such success as entirely to relieve them from their embarrassments. They cannot believe that a generous and Christian public, feeling the importance to this country and the world, of the religious education of youth, can suffer this society to languish through want of that pecuniary support which can be so easily furnished. We trust men who love their country and Christians to whom the welfare of souls ready to perish is dear, will so far encourage us with their contributions as to give to our operations a wider scope and freer progress.

Auxiliaries, Schools, &c.—According to the accounts received by your Board during the year, we are able to state that there are, in connexion with your society, *four hundred auxiliaries, two thousand one hundred and thirty-one schools, nineteen thousand two hundred and ninety-eight teachers, and one hundred and thirty-five thousand and seventy-four scholars.* Your auxiliaries report four hundred and sixty-eight teachers, and five hundred and thirty-two scholars, as having become hopefully pious since the last anniversary. These added to the amount reported, according to the estimate your Board were at that time able to make, give a grand total of four thousand. But we have reason to believe that the reports of your auxiliaries embrace not more than one half of those who have become Christians since their connexion with your schools. The increase of sabbath scholars in connexion with your society, during the past year, is forty-two thousand three hundred and seventy-seven. Estimating the number of Sunday scholars in the United States not connected with this Union, at forty-four thousand nine hundred and twenty-six, gives a grand total of one hundred and eighty thousand who in this country actually receive the benefit of sabbath school instruction.

The Report states the number of schools instructed in foreign sabbath schools, to be not less than 900,000. This will give a grand total of 1,030,000 in the world. But this is estimated to be "only the one thousand and fiftieth part of that portion of the population of the earth, who, were proper means employed, might be brought under the influence of sabbath school instruction."

The Report mentions two improvements as having been effected, both in this country and in Great Britain. One is, "the limitation of scripture lessons, and the allotment of the

same lesson to the class, or classes, which may be engaged in the study of the sacred Scriptures." The object of this is, the more effectually to render the word of God understood by the learner. The other improvement is, the establishment of juvenile libraries in connexion with sabbath schools.

In some schools, the privilege of using the library is the only reward of merit, and the forfeiture of that privilege the only punishment inflicted. But the benefit of the library is by no means confined to the scholars. By it a taste for reading is created in the older inhabitants of a neighborhood, and religious knowledge, communicated in the most instructing way, finds an entrance into families to which it could gain access by no other means. The mother of one of our boys, says the tenth report of the New York Union, will ever have cause to praise God for the institution of the sabbath school library. The life of Mrs. Graham, obtained at school by her son, was the means which God blessed to the saving of her soul.

In a few schools, there has also been another very commendable improvement. "It is the formation of those into Bible Classes, who have enjoyed, for some time, the common advantages of religious instruction, which sabbath schools afford, and have arrived at a suitable age."

Among the means, which have powerfully contributed to awaken an interest in the cause of sabbath schools, the "Sunday School Concert of Prayer," held on the second Monday in the month, is mentioned. "This meeting," says the Report, "though it met at first with some opposition, has been extensively observed, and followed by results greater and happier than your Board dared to anticipate."

STATE OF RELIGION.

THE revivals of religion, with which our churches have been signally blessed the past year, have been noticed, under our domestic head, in various parts of this volume. See pp. 23, 87, 159, 221. We shall now briefly record such facts of this description, as seem well authenticated, and have not been already mentioned.

Maine.—As the result of a revival of religion in Prospect, which commenced a year ago, and was noticed at p. 160, seventy-nine have been received into the congregational church. Of these 29 were males, and 53 heads of families. A few became connected with churches of other denominations.—About twenty-four evangelical ministers have been settled in this state, within the two years past.

New-Hampshire.—In Northford, a revival

commenced in January last, and was said in September to have been on the advance ever since. The Baptist church in Mason has received 38 members as the fruit of a revival, and estimates the number of hopeful converts at a much greater number. From the Narrative of the General Association, it appears, that "about 30 towns in this state have been visited, in greater or less degree, with the effusions of the divine Spirit, during the last year. In several of these, have been powerful and extensive revivals." In some places the attention still continues. The number of hopeful converts, according to the returns, is from 900 to 1,000.

Vermont.—From the Narrative published by the General Convention, it appears, that during the year ending September last, more than half the counties in the state were graciously visited; and generally, there has been a manifest advance in the pious feelings and habits of the community. In about 30 towns, nearly 1,500 persons are supposed to have been turned to God within the year. About 30 evangelical ministers have been settled in the state, within five years.

Massachusetts.—In this state, there have been, and are now, very animating revivals of religion at Ware and Northampton. At Hadley and Amherst, the appearances are of a very encouraging nature; as are they in several of the evangelical societies of Boston.

Connecticut.—Wethersfield, and Hartford, and some other places, are mentioned as the scenes of revivals.

New-York.—The Rev. E. Going, in a letter to the Editor of the Christian Watchman, speaks favorably of the progress of religion in several of the western towns—Hamburg, Amherst, China, Sardinia, and Buffalo.—In Manlius about 100 had joined the different churches in July, and a considerable number more were candidates for admission. Early in the same month, 20 were received, as the first fruits of a revival in Florence. Most of these were youths, and children of professed Christians. On the second Sabbath in July, 126 were admitted to the church in Camden, since which time there have been other accessions. The number of hopeful converts in that place, is about 230. In Oxford, the church has been enlarged. Within the limits of the Oneida Presbytery, it is estimated that not less than 2,500 have, during the past year, become hopefully pious. In the single town of Rome, within this Presbytery, hopes have been entertained with respect to about 500. In Governor, Lawrence county, "more than 200,

besides many in adjoining towns, have indulged hopes of having been born again. Since the 1st of April 1825, 91 have been added to the Presbyterian church, and about the same number to the Baptist and Methodist churches." Recently a revival has commenced in Troy.

Within the Synod of New York, the following towns are mentioned as having been favored with revivals during the year; viz. Middletown, Southaven, Liberty, Milford, Jamaica, and Springfield. In these places, between 200 and 300 have been added to the church.

New Jersey.—The facts in regard to this state are taken from the Narrative of the Synod, dated Oct. 19th.—The Theological Seminary at Princeton calls first for attention.

This institution is the child of the Presbyterian church—it is the fountain whence issue the streams that are most largely and most widely to water the thirsty regions of our extensive country. Never was this institution in a more flourishing state; more than 100 students have been in attendance on its privileges during the past year; and of these, 24 have this autumn received from the faculty a regular diploma, awarded to those only who have attended on the whole course of study required by its laws;—a number greater by two thirds than in any former year. It is also greatly to the credit of the students that they have during the last year continued actively and zealously engaged in promoting the growth of piety and the instruction of the young in sabbath schools throughout the surrounding country. And with gratitude do the Synod learn that a fresh impulse has been given to the missionary spirit among the theological students, by their intercourse with the late Guy Chew, an Indian youth of the Tuscarora tribe, who died in the vicinity; and more especially by the perusal of the animated appeal of the lamented Gordon Hall, on behalf of dying millions of degraded heathen.

In Cranbury, in the Presbytery of New Brunswick, an effusion of the Holy Spirit has been enjoyed; as, also, in Hardwick, Stillwater and Marksborough, in the Presbytery of Newton: 60 have been added to the churches in the three places last named, and appearances still continue interesting. In several churches in the Presbytery of Elizabethtown, the Spirit has been largely sent down. The first church in Chatham has been specially favored.

In the two churches of Elizabethtown, the Spirit's influence has been largely felt:—in the second church 30 have been already received as fruits of this work, and more are yet expected. In the first church indications of a revival were first perceived about the beginning of December last, on the day of fasting appointed by the Synod. It quickly spread through every part of the congregation, and

chiefly among the young. As many as 300 have been known to attend at once on the meeting for inquirers, 125 have been added to the church, of whom 23 are heads of families, and 44 are young men: of these, four have commenced a course of preparation for the Gospel ministry. A number in the congregation still remain anxious. It is deserving of particular notice, that of these converts about 80 were members of Bible classes:—and in the second church of Newark also, of a Bible class which three years ago did not probably number a quarter of its members among the pious, now about two-thirds are professors of religion.

Pennsylvania.—The Presbytery of Susquehanna, is said, in the Narrative of the Synod of New Jersey, to extend over a wide and desolate region, including not less than 16 destitute churches. But in some parts of the country, through the influence of the Spirit of God, a salutary change has been effected. The churches in Wilksbarre and Kingston have received an accession of 75 members: nor is the revival at an end. At Montrose, 30 have been added to the church. At New Milford, a church consisting of 20 has been newly organized. At Dundaff, a church of eight members has been increased to 25. "At Lawsville, Hartford, Gibson, Silver Lake, Snake Creek, and various other stations in that hitherto destitute region, a few settled ministers, aided by missionaries employed by the New-Jersey Missionary Society, have been laboring—the blessing of the Lord has been poured out—and the most interesting appearances still continue."

Georgia.—In Lawrenceville, 19 persons were received into the Presbyterian church in August, seven of whom were scholars in sabbath schools.

Kentucky.—In Lexington, 36 persons were united to the two Presbyterian churches, within less than four months. In Danville, somewhat more than 100 have been added to the church since last spring. In the united congregations of Harrodsburg and New Providence, under the pastoral care of Dr. Cleland, 93 have been received, during the year; and in the united congregations of Paint Lick and Silver Creek, under the pastoral care of Rev. James C. Barnes, 40 were added to the church, within a few weeks. In Stanford, thirteen made a public profession of religion on the 8th of October. At Lancaster, and in the White Oak congregation, there is unusual seriousness.—The Synod met at Danville, on the 15th of October, where the Lord's supper was celebrated by numerous members of the Christian church. A description of this scene; in the Western Luminary, is too interesting not to be copied.

We were at Danville, say the Editors, during a part of the meeting of Synod, and on the communion Sabbath; and we desire to say it with thankfulness to Almighty God, that it was among the most happy seasons of our life. The solemnities of the sacramental occasion, cannot be detailed. The first table was filled with the fathers in the ministry; and the fathers and mothers in Israel. The second was set apart especially for the young converts, only about eighty of whom could find room at the table; and now was exhibited a scene that was *felt*, but cannot be described. It appeared as if the Spirit of the Lord would melt every heart in the assembly. Tears of joy and penitential sorrow were seen to suffuse the cheeks of the fathers and the children, the aged, the middle aged, and the young; and hundreds of God's children, we believe, breathed the sentiment of the poet:

"My willing soul would stay
In such a frame as this,
And pray and sing herself away
To everlasting bliss."

The third table was filled with the remainder of the young converts, and the middle aged professors; and at the fourth, those of the different classes, who had not found room at the previous tables, took their seats.

The sacramental services were performed, principally, by the most aged fathers in the ministry; and as far as we could interpret the language of their hearts from the appearance of their countenances, it was that of good old Simeon, when he had been permitted to embrace his infant Saviour, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Miscellaneous.

SACRED MUSIC.

Address on Church Music; delivered by request, on the evening of Saturday, October 7, 1826, in the Vestry of Hanover Church, and on the evening of Monday following, in the Third Baptist Church, Boston. By Lowell Mason. pp. 42. Hilliard, Gray, and Co. The Boston Handel and Haydn Society Collection of Church Music. Fourth Edition. Boston: Richardson and Lord. 1826.

We notice the works above named, in accordance with the rule proposed for ourselves at p. 28 of our present volume. A brief review, however, is all that is designed.

"Music," says Mr. Mason in his address, "is a refined species of elocution, and, as such, its office is to enforce upon the heart the sentiment that is sung." It is this view of music in general, applied to church music in particular, that runs through the excellent production mentioned at the head of this article, and renders it specially deserving of attention from all the lovers of sacred song.

Whether the author of the address thinks, that the church music of our country is of a character to produce all its legitimate effects, is sufficiently apparent in the following paragraph.

The principal reason for the present degraded state of church music, seems to be, that its design is forgotten, and of course its cultivation as a religious exercise, is neglected. It is a fact that while music is regarded almost universally as a necessary appendage to public and social worship, its importance as a devotional exercise is in a great measure overlooked. Hence it is frequently given up, almost exclusively, into the hands of young persons who have no feelings of piety whatever, and who are as unfit to conduct the singing of the church as the preaching or the praying. Having been furnished by nature with an ear to appreciate the melody of sweet sounds, they take it up as a mere amusement, and pursue it solely with reference to the sensual gratification it affords

them. In proportion, therefore, as they are enabled to delight themselves, and by communicating the same feelings to others, to draw forth their applause, they accomplish the chief object of their exertions. Is such singing calculated to excite or increase religious feeling? can it be regarded as an exercise of devotion?—certainly not. It has nothing to do with religion. Indeed, it is too frequently the case that the music of the church, like that of the theatre, is employed only to give variety to the performances, to relieve the mind from a too constant attention to the subject; affording a kind of interlude to religious worship, a little recreation from the tediousness of an hour's devotion, an opportunity for the minister to review his sermon, and for the people to look round upon one another. pp. 8, 9.

But in what manner does the author expect to remedy the evil, of which, with so much reason, he complains?

The Church must take up the subject: the influence of piety must be brought to bear upon it—of that same spirit of the Gospel so manifest in the benevolent exertions of the present day: the object of its introduction must be understood; and Christians must cultivate music as a part of religious duty. p. 11.

It is *not said*, it will be observed, that a man possessing other qualifications is to be excluded from singing, on the ground that he is not a pious man. Nor is it said that young persons are to be excluded. On the contrary the services of such persons may be important. Such persons should be encouraged to sing: it is their duty to sing, to pray, to repent, to believe; and to do all these in the spirit the Gospel requires; and they are inexcusable if they neglect them. What can be more pleasing than to see the young, especially, meet together, and from proper motives and with proper feelings, engage in this exercise? But it is *said* that singing, so far as it relates to public worship, should be in the hands of the church, and that in every choir there should be a prevailing influence of piety.

Every choir thus formed should have a competent leader—if possible—a pious man, at least a man of intelligence, taste, judgment,

and influence; one who is well acquainted with the whole subject of church music, and who is capable of instructing others. He should study Watts, (if Watts be the book used,) and indeed the whole range of lyric verse and musical expression, as a player studies Shakespeare, or the histrionic art. His soul should swell with the sentiment of the poet, and that reading and style of performance should be adopted, which are best calculated to enforce it upon the hearts of others. He should be as punctual in his attendance as the clergyman; and to him the organist, (if there is one,) and every member of the choir, should be in strict subjection. Such a laborer is worthy of his hire; and although, like the minister, he should be influenced by nobler motives, yet it is proper he should receive a suitable compensation; for much time and exertion he must necessarily devote to the duties of his office. The services of such a leader have not generally been appreciated or rewarded. Let the choir meet occasionally for practice, perhaps as often as once a week, until they have made considerable progress; and choirs formed from materials now existing in the churches, may find it necessary to meet even more frequently than this, for a short time. But they should meet not so much for the purpose of learning new tunes, as for the practice of such tunes as are already known, in connexion with psalms or hymns, with reference to devotional effect—keeping constantly in view the great design of church music, the solemnity of public worship, and the responsibility of their station as leading and greatly influencing the devotion of others. Nor is there any good reason why such meetings may not be profitable and pleasant; for if singing be cultivated as a devotional exercise, why may not singing meetings be as profitable as prayer meetings, both to the choir and to the congregation. A choir should always feel as if the devotions of the congregation, at least so far as this exercise is concerned, depend wholly upon them; and let them not forget what an important influence their performances may have upon the other exercises of public worship—that they have it in their power ordinarily to deepen impressions which divine truth may have made, or to scatter and dissipate those pious feelings which the minister has been instrumental in exciting.

pp. 24—26.

To a choir thus formed, Mr. Mason would commit the music of the sanctuary, to the exclusion, in great measure, of congregational singing: and his reason for so doing is, that the rhetorical effect of the music will thus be more effectually secured. "All the necessary qualifications," he remarks, "such a choir is supposed to possess; and, like the accomplished orator, they will bring their art to bear, with all its force, upon the sensibilities of their audience." And he adds, that "wherever congregational singing has prevailed, there has been neither good tone, correct intonation, distinct articulation, nor proper emphasis or expression."

He admits, however, that devotional effect undoubtedly may sometimes be promoted, as in

a psalm or hymn of exalted praise to God, by the full chorus of a well instructed congregation."

Should it be asked, why all should cultivate music, since only a small portion are needed for the choir? the author returns the following answer.

Cultivation is necessary to enable us to enter into the spirit of singing, and to derive benefit ourselves from the performance of others. It is so in every fine art. Besides, singing is made a part of private and social worship. The family—the vestry—the conference—the prayer-meeting—the sabbath school—and the monthly concert, all derive additional interest from a hymn of praise. The nature and design of these meetings require that they be conducted in a different manner from the public service of the sabbath—more easy and social and familiar—and as the formality of a regular sermon is dispensed with on such occasions, and a more familiar style of address is adopted both in preaching and in praying, so also it should be in singing. That the services of all are not absolutely needed, therefore, is no reason why all should not cultivate sacred music, so far as to be able to take a part in this exercise, whenever their services are needed—and so far as to be able properly to appreciate the performances of others and to derive benefit from them. Every member of a congregation, and especially every member of a church, ought to feel an interest in singing, as well as in the other public exercises of religion. If singing be a devotional exercise, as much so as prayer, every Christian is or ought to be deeply interested in it; and every Christian has duties to perform in relation to it. pp. 23, 24.

Mr. M. regards the capacity for music as possessed, in a greater or less degree, by the larger part of mankind; and believes, that every congregation, probably, has the materials for a good choir. "They may be deficient, indeed, in musical taste and cultivation; but every other qualification may easily be found."

A thorough reformation in church music, however, cannot be effected but by a gradual process. Children must be taught music as they are taught to read—until something of this kind is done, it is in vain to expect any permanent improvement. Christian parents, especially, should feel it their duty to have their children instructed in such a manner as that when they grow up, and become pillars of the church in other respects, they may also be in this. It is a mistake fatal to the interests of church music to suppose that singing cannot be taught in childhood. In this respect, it is analogous to the art of reading. If this be not acquired until the age of eighteen or twenty

* It is obvious, that, in confining the singing to the choir, Mr. M. proceeds on the assumption, that the music of the choir is of a high order, and would greatly suffer from the multifarious tastes and voices of the congregation. It will not be surprising, however, should the community at large be slow in entering into his views, inasmuch as observation and experience can have furnished only a very limited exemplification of the expediency of such a measure. Ed.

years, it is probable it will always be neglected: so if music be not taught in childhood, much progress must not be expected afterwards.
pp. 26, 27.

We cannot follow the author into his arguments and expostulations with men of character and influence, who too often excuse themselves from the duties of the choir—nor into his strictures on singing schools, as they are usually conducted—nor into his various illustrations of the importance of musical cultivation. Nor can we extract the valuable remarks on the subject of instrumental accompaniment, and of musical adaptation. These are all worthy of serious attention. In justice to the author we should add, that his positions on the subject of church music, some of which contravene prevailing prejudices, have a more ample support and illustration, in the address, than could be expected on our pages. For satisfaction, we would have the reader of necessity resort to the original work.

In the conclusion of his address, Mr. Mason recurs, with some feeling, to the imperfect attention given to his favorite art by students in theology.

May I hope to be pardoned for saying that it is much to be regretted that no more attention is paid to music as a part of religious worship, in the education of ministers of the Gospel? "We must of necessity maintain music in schools," says Luther; "a school master ought to have skill in music, otherwise I would not regard him; neither should we ordain young fellows to the office of preaching, except before, they have exercised and practised in the school of music." p. 40.

On the whole, the imperfections of this address are no more than should be expected from the circumstances of the writer, which gave him but a short time in which to prepare it, and allowed him not the opportunity for a thorough revision; while its merits justify the request, in consequence of which it has been given to the public. It is a free and independent statement of results, on the subject of church music, by a mind under the guidance of common sense and piety.

The Collection of Church Music, also mentioned at the head of this article, is, we are informed, indebted for its very high excellencies, to the science and taste of the author of the address. The concurrent testimony of good judges, so far as we have had the opportunity of knowing, is, that the selection of melodies is singularly judicious and complete; and that the harmony throughout, is executed with much accuracy and skill. The grand object of church music, as Mr. Mason has explained it in his address, to wit, the excitement of devotional

feeling, is kept steadily in view in the compilation; at least, so far as the compilation is designed for the service of the sanctuary; and as the index at the end, designates the pieces intended for that service, there is no ground left for uncertainty, nor room for mistake.

DR. GRIFFIN'S MISSIONARY SERMON.

A Sermon preached Sept. 14, 1826, before the American Board of Commissioners for Foreign Missions, at Middletown, Conn. By Edward D. Griffin, D. D. President of Williams College. Middletown, 1826.

THIS sermon has had an extended circulation. Besides the edition printed by the Board, it has been incorporated into the series of discourses published in the *National Preacher*, and 3000 copies have been circulated, at the expense of the proprietor and editor of that work, in addition to those sent to his subscribers.

The commission of our Lord, Matt. xxviii, 18, 19, 20, which authorizes missions to the heathen, and hold them up to the Christian church as an imperious duty, furnishes the text for the discourse. The sermon commences thus:—

I rise to advocate the cause of missions to the heathen and to plead for a dying world. My sole object is to enforce the claims of five hundred millions of perishing men by some plain and simple arguments which have affected my own mind. And I have chosen this text because it contains some of the arguments and suggests the rest.

We purpose not to enumerate the arguments, nor to give any thing like an abstract of the discourse, since it has been circulated so widely. An unbroken series of brief extracts, comports best with our views of expediency.

—Let it be true that all men will be saved, or even that men are as likely to be saved without the Gospel as with it, is the Gospel of no service in the present life, as a foundation of hope, as a purifier of manners, as a tamer of the passions, as a means of civilization, as a handmaid to science? What nation since the commencement of the Christian era ever arose from savage to civilized life without Christianity? If you are the friends of the human family, I call upon you to weep over the degraded and comfortless condition of five hundred millions of people destitute of the light of science and the pleasures of refined society, subject, in a large proportion of cases, to all the hardships of the savage state, and in every instance to the horrors of a gloomy superstition.

But what believer in revelation except a Universalist will say that men are as likely to be saved without the Gospel as with it? Be it so that good heathen will be saved, but the mass of the heathen are not good. They are sunk in the grossest vice. All the passions and all the crimes that ever degraded man, there rage with little restraint. Owing to some defect which nothing but revelation can explain, man is universally inclined to evil. This truth,

which every page of history attests, which a thousand poets have mournfully sung, which all the statutes of legislators have acknowledged, is confirmed by every day's experience. It is equally certain to every believer in Christianity, that the grand means to reform the world is the Gospel of Christ. Let nations with all these native passions run wild without this means of reformation, and what can you expect but that they will sink into the lowest depths of vice? Tell me not that their ignorance excuses them. Whence then that resentment with which you contemplate savages breaking into a village at night, burning houses, murdering infants in their mothers' arms, dragging their prisoners to the slow tortures of the stake, and rioting on their groans? Does ignorance excuse all the infernal passions and crimes of the heathen world? They will not plead this themselves. If they are conscious of no fault in these things, whence their resentment against each other? When they take revenge, do they not give judgment that pagans may sin? Do they not this when they execute their laws on criminals? "their conscience—bearing witness, and their thoughts the mean while accusing—one another."* But if any doubt remains read the Epistle to the Romans: contemplate the picture of the heathen world sketched in the first chapter, and the inference drawn in the third. And what said the charitable John? "We know that we are of God and the whole world lieth in wickedness."† The only means to reclaim the world is the Gospel of Christ. What nation since the world began was ever reclaimed without the Scriptures? Talk as you will of the salvation of pious heathen: let it be admitted if you please, that now and then a pagan becomes a good man; yet the mass of the heathen are grossly wicked, and will always remain so till reformed by the Gospel of Christ. pp. 6—8.

—Foreign missions are likely to prove the most glorious means of grace to us at home. While you are feeling for pagan souls and sending your sons to them, I firmly believe that your prayers and bounty will return into your own bosoms. Such confidence I have in God, for I have heard him say, "He that watereth shall be watered also himself." I believe that while you are anxious to raise heathen nations from death, you will be enabled to shake off your grave clothes yourselves: that while you are seeking to draw forth Indian children from their sepulchres and present them alive to their rejoicing parents, your own children will start into life by your side; that while the love of distant nations glows in our hearts, it will melt us all down into love to each other, and burn up all our jealousies and strifes. Some of these effects I seem already to discern. God grant that they may increase, until the joy of America shall respond to that of Asia, and in one burst of praise rise united to heaven. May your charities return into your own bosom and that of your children for days and years and an eternity to come. pp. 11, 12.

—The mass of mankind in every age have held their property as their own and not as a sacred deposit. With multitudes the thought of giving to God never entered their minds. Go to them for their proportion to support the Gospel at home, and they turn you away or

deal out a paltry pittance that makes you ashamed. Go to them in behalf of the heathen, and they have nothing to spare. Though their poorer neighbors are giving by handfuls, they have nothing to spare. They are so in debt for new lands and tenements, that they cannot give a cent to save a world from death. It is not more evident that Lucifer himself has a separate interest from Christ than that these men have. Wrapt up in themselves, they mean that the universe shall take care of itself. It is not for them to go abroad to inquire how it fares with other nations; their business is at home. In their own little sordid selves they lie buried, and not a meaner object is to be seen in the universe of God. p. 13.

—My soul is enlarged and stands erect as I look down the declivity of years and see the changes which these young Davids, under God, will make in all the earth. Countless millions are shortly to awake from the sleep and darkness of a hundred ages to hail the day that will never go down. I see the darkness rolling upon itself and passing away from a thousand lands. I see a cloudless day following and laying itself over all the earth. I see the nations coming up from the neighborhood of the brutes to the dignity of the sons of God,—from the sty in which they had wallowed, to the purity of the divine image. I see the meekness of the Gospel assuaging their ferocious passions, melting down a million contending units into one, silencing the clangor of arms, and swelling into life a thousand budding charities which had died under the long winter. I hear the voice of their joy, it swells from the valleys and echoes from the hills. I already hear on the eastern breeze the songs of new-born nations. I already catch from the western gale the praise of a thousand islands. I ascend the Alps and see the darkness retiring from the papal world. I ascend the Andes and see South America and all the islands of the Pacific one altar. I ascend the mountains of Thibet, and hear from the plains of China and from every jungle and pagoda of Hindostan the praises of the living God. I see all Asia bowing before him who eighteen centuries ago hung in the midst of them on Calvary. I traverse oceans and hear from every floating Bethel the songs of the redeemed.

"The dwellers in the vales and on the rocks
Shout to each other; and the mountain tops,
From distant mountains, catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

pp. 26, 27.

THE CHRISTIAN SPECTATOR.

WITH the commencement of the ensuing year, it is proposed to begin a New Series of this work. The reasons assigned for the measure, are the following.

The edition of some of the earlier volumes being now nearly exhausted, very few complete sets can be furnished to subscribers; and if the fact were otherwise, few persons are willing to incur the expense of eight back volumes at the commencement of their subscription, while at the same time they are not satisfied with the possession of an incomplete series. But more especially, the measure is adopted with a view to some improvements in the work, which have been thought desirable.

* Rom. ii, 15.

† 1 John v, 19.

DONATIONS,

FROM OCTOBER 21ST, TO NOVEMBER 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Boston and vic.</i>	<i>Ms. C. Stoddard, Tr.</i>		
	(in part.)		\$222 00
<i>Franklin co. Ms.</i>	<i>F. Ripley, Tr.</i>		
<i>Ashfield,</i>	Gent.	46 50	
	La.	36 60	
	Mon. con.	7 25	
	A friend,	1 00	
	Do.	2 50	
<i>Barnardston,</i>	A friend,	2 00	
<i>Buckland,</i>	Gent.	9 76	
	La.	40 00	
	C. box,	1 63	
<i>Charlemont,</i>	Gent.	37 31	
	La.	25 00	
<i>Coxway,</i>	Gent. (of which		
	for Bombay miss. 50;)	44 02	
	La.	55 14	
	Mon. con.	13 76	
<i>Greenfield,</i>	Gent.	23 40	
	La. (of which		
	to constitute the Rev. WILLIAM C. FOWLER an		
	Hon. Mem. of the Board, 50;)	52 00	
	A friend,	1 00	
<i>Hawley, 1st par.</i>	Gent.	31 65	
	La.	23 55	
	2d par. Gent. and La.	13 07	
<i>Heath,</i>	Gent.	26 83	
	La.	28 79	
<i>Montague,</i>	Gent.	9 00	
	La.	12 27	
<i>Shelburne,</i>	Gent.	34 12	
	La.	37 80	
		665 13	
	ded. c. note,	3 00—563 13	
<i>Hillsboro' co. North, N. H.</i>	<i>H. P. Clark, Tr.</i>		222 00
<i>Hillsboro' co. South, N. H.</i>	<i>E. Parker, Tr.</i>		
<i>Amherst,</i>	Gent.	59 13	
	La.	58 85	
<i>Bedford,</i>	Gent.	33 16	
	La.	35 20	
<i>Brookline,</i>	Gent.	12 00	
<i>Molles,</i>	Gent.	71 54	
	La.	23 42	
	A friend,	4 00	
<i>Mason,</i>	Gent.	31 23	
	La.	15 81	
<i>Merrimack,</i>	Gent.	12 45	
	La.	16 80	
	An indiv.	50	
<i>Milford,</i>	La.	20 04	
<i>New Ipswich,</i>	Gent.	38 00	
	La.	88 35	
	A widow,	2 00	
<i>Pelham,</i>	Gent.	41 93	
	La.	37 25	
<i>Temple,</i>	Gent.	12 50	
	La.	20 68	
<i>Wilton,</i>	Gent.	14 71	
	La.	19 82—640 75	
<i>Hillsboro' co. West, N. H.</i>	<i>E. Burnham, Tr.</i>		
<i>Antrim,</i>	Gent. (of which		
	for wes. miss. 10;)	15 74	
	La.	12 96	
<i>Greenfield,</i>	An indiv. (of		
	which for wes. miss. soc.)	1 00	
<i>Hancock,</i>	Gent.	16 50	
	La.	25 00	
<i>Hillsboro',</i>	Gent.	13 00	
	La.	11 75	
	Mon. con.	2 00	
	Rev. J. B. Law-		
	ton, av. of 6 sheep kept by		
	indiv.	10 00—108 95	
<i>Middletown and vic.</i>	<i>Ct. R. Hubbard, Tr.</i>		
<i>Chatham, 1st so.</i>	Gent.	11 91	
	La.	18 17	
<i>Durham,</i>	La.	17 25	
	Mon. con.	4 04	
	A friend. 4th pay.		
	of int. on note,	3 00	
<i>Middlefield,</i>	La.	21 64	

<i>Middle Haddam, La.</i>		17 83	
<i>Middletown, 1st so.</i>	Gent.	60 91	
	La.	77 20	
<i>Westfield,</i>	Gent.	9 85	
	La.	18 50—259 71	
<i>New Haven city, Ct.</i>	<i>C. J. Salter, Tr.</i>		
	Mon. con.	33 97	
	A friend.	50 00	
	Do. for Ann		
<i>Eliza Starr, at Mackinaw,</i>		50 00—133 97	
<i>New Haven co. East, Ct. S. Frisbie, Tr.</i>		347 00	
	less c. note,	3 00—344 00	
<i>Northampton and neighb. towns, Ms.</i>	<i>E. S. Phelps, Tr.</i>		
	1-5 contrib. at		
	ann. meeting,	21 43	
<i>Chesterfield,</i>	Gent.	14 50	
	La.	14 45	
<i>Cummington,</i>	Mon. con.	3 50	
	La.	25 02	
<i>Deerfield, 2d par.</i>	Gent.	14 00	
	La.	5 86	
<i>East Hampton,</i>	Gent.	15 14	
	La.	15 02	
	Benev. so.	5 00	
	Mon. con.	1 88	
<i>Goshen,</i>	Gent.	10 00	
	La.	13 00	
<i>Grauby, W. par.</i>	Gent.	35 90	
	La.	11 00	
	1st par. La.	11 07	
<i>Hadley,</i>	Gent.	26 30	
	La.	37 01	
	Juv. fem. so.	4 21	
<i>Hatfield,</i>	Gent.	30 00	
	La.	33 93	
	Mon. con.	3 00	
<i>Middlefield,</i>	Gent.	21 00	
<i>Northampton,</i>	Gent.	190 00	
	La.	77 60	
	Chil. in Miss		
	Cooley's school, for wes. miss.	62	
<i>Norwich,</i>	Gent.	3 00	
	La.	12 33	
<i>Plainfield,</i>	Gent.	16 60	
	La.	13 25	
<i>Southampton,</i>	Gent. (of which		
	for Vinson		
	erd, 30;)	35 94	
	La. for Mindwell		
<i>W. Gould in Cher. nation,</i>		27 40	
<i>South Hadley,</i>	Gent.	90 00	
	La. Cher. so.	17 00	
<i>Sunderland,</i>	Gent.	35 50	
	La.	39 00	
<i>West Hampton,</i>	Gent.	30 00	
	La.	15 34	
<i>Whately,</i>	Gent.	27 85	
	La.	29 00	
	A friend,	5 00	
	do.	3 00	
<i>Williamsburgh,</i>	Gent.	13 75	
	La.	20 06	
<i>Worthington,</i>	Gent.	10 00	
	La. char. so.	8 30	
		1,152 16	
	ded. expenses,	12 05—1,140 11	
<i>Orange co. Vt.</i>	<i>J. W. Smith, Tr.</i>		
<i>Chelsea,</i>	Gent.	13 75	
	La.	15 33	
<i>Randolph,</i>	Gent.	57 47	
	La.	75 57	
<i>Thetford,</i>	Gent.	33 00	
<i>Vernhire,</i>	Gent.	12 96	
	La.	8 46	
		216 14	
	ded. c. note, 1; Derby Bank note, 1;	2 00—214 14	
<i>Rutland co. Vt.</i>	<i>J. D. Butler, Tr.</i>		
<i>Poultney,</i>	Gent.	14 17	
	La.	5 65—19 82	
<i>Windham co. South,</i>	<i>Z. Storrs, Tr.</i>		
<i>Ashford, 1st so.</i>	Gent.	13 45	
	La.	24 12	
<i>Canterbury,</i>	Gent.	24 28	

	La.	46 58
	Mon. con.	29 17
(Westminster so.)	Gent.	6 28
	La.	14 42
Chaplin,	Gent.	12 52
	La.	16 28
Hampton,	Gent.	18 65
	La.	15 46
Lebanon, 1st so.	Gent.	10 50
	La.	24 92
Mansfield, S. so.	Gent.	41 70
	La.	41 39
	Mon. con.	13 00
N. so.	Gent.	12 00
	La.	18 79
	Mon. con.	6 12
Windham, 1st so.	Gent.	12 00
	La.	12 00
(Scotland so.)	Gent.	5 00
	La.	10 00
		428 57
ded. expenses 17,57; and amount acknowledged in the M. Herald for November, 400;		417 57—11 00
H7ndham co. Vt. J. Kenney, Tr.		
Brattleboro', E. village, Gent.		11 50
	La.	18 09
	Contrib.	53 00
(of the above to constitute the Rev. JONATHAN McGEE an Honorary Member of the Board, 50.)		
Dummerston,	La.	12 00
	Mon. con.	2 18
Grafton,	Asso.	15 86
Jamaica,	Gent.	12 00
	La.	12 00
Marlboro',	Gent.	6 42
	La.	7 20
New Fane,	Gent.	5 00
	La.	12 60
Townshend,	Gent.	13 80
	La.	23 75
Westminster,	La.	50 50
	W. par.	18 03
	E. par.	14 00
Windham,	Gent.	7 47
	La.	15 00—256 71
Worcester, N. vic. Ms. A. Downe, Tr.		
	Balance,	84
Ashburnham,	Gent.	13 34
	La.	20 02
	Mon. con.	3 81
	Indiv.	2 35
Ashby,	Gent.	14 50
	La.	23 52
Athol,	Gent.	20 60
	La. (of which for Mary Sweetser in Ceylon, 12.)	23 00
	Mon. con. for wes. miss.	8 14
Fitchburg,	Sab. school, (of which for hca. chil. 3,04.)	6 63
	A friend, 2; do. 1;	3 00
	Mon. con.	3 00
	Gent.	43 92
	La.	49 19
Harvard,	Gent.	25 71
	La.	35 29
Hubbardston,	Gent.	23 80
Phillipston,	Gent.	28 04
	La.	27 00
	Mon. con.	24 00
Princeton,	Gent.	54 45
	La.	29 34
	Sab. school,	4 37
Royalston,	Gent.	24 15
	La.	25 45
Westminster,	Gent.	42 40
	La.	43 65
Winchendon,	Gent.	40 24
	La.	28 53
	Contrib. at ann. meeting,	27 90
	Mon. con.	13 58
		732 03
Ded. c. note, 2; expenses, 30;		32 00—700 03

Total from the above Auxiliary Societies, \$4,874 32.

II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. Fem. so. in aid of missions, 2d pay, for De Witt Clinton,	100 00
Andover, Ms. C. box in Seminary,	6 81
Athens, Pa. Mon. con.	14 00
Anrera, O. A friend,	2 00
Bainbridge, N. Y. Mon. con.	10 00
Barnstable, Ms. Mr. Crocker,	5 00
Barrington, R. I. Fem. so.	2 00
Bath, Me. Fem. benev. so.	4 00
Bedford, N. H. J. French,	2 00
Belchertown, Ms. Mon. con. 4,62; contrib. 39,71;	44 33
Berlin, Ct. Misses Barnes,	10 00
Blue Hill, Me. Gent. asso. 50; la. asso. 15; contrib. for Bombay mission, 19;	54 00
Boston, Ms. Fem. Jews so. for outfit of Rev. Josiah Brewer, missionary to Palestine,	444 00
A friend, for Bombay miss.	100 00
Chil. in School st. sub. school, for Josiah Fin- ton in Ceylon, 3; a friend, 2; c. box of E. 33c. 33	
Draintree, Ms. J. Hayward, 4th pay, for Silence Hayward in Ceylon,	20 00
Bridgehampton, N. Y. A friend,	50
Bridgewater, N. Y. Benev. fem. so.	13 00
Briton, N. Y. Fem. ed. so. for a youth in Ceylon,	20 00
Brookfield, Vt. Fem. cent. so. 17,79; mon. con. 9; fem. hca. sch. so. 7;	33 79
Brooksville, Me. Mary Shepardson, for hca. chil.	2 40
Burlington, Ms. Gent. asso. 13,65; la. asso. 15,12; a friend, 1,25;	30 62
Burlington, N. Y. Mon. con.	2 40
Camden, Me. Mon. con.	5 00
Canandaigua, N. Y. N. W. Howell,	30 00
Candy's Creek, Cher. na. Four Cherokee young wcs., for Onage Indians,	8 00
Carlisle, Ms. Hca. school so. 7,75; gent. asso. 35,92; la. asso. 44,83;	88 55
Catskill, N. Y. B. W. Dwight, 10; Mrs. S. Dwight, 5;	15 00
Champion, N. Y. Fem. miss. so. coll. at mon. con. 1; mon. con. 1,50;	2 50
Charlton, N. Y. Mon. con. (of which for bibles and tracts for the Jews, 11,05) 23; a friend, 8; do. 1; a female, 1;	30 00
Chelmsford, Ms. Hca. school so. for wes. miss.	12 50
Chester, W. par. N. H. Fem. cent. so. 10,53; mon. con. 2,57; two indiv. m. f. 1,10;	14 25
Chesterfield, N. H. A friend,	1 25
Chittenango, N. Y. A friend,	15 00
Cincinnati, O. So. 30; fem. aux. so. for chil. at Mayhew, 30;	80 00
Clinton, N. Y. Hamilton coll. m. box,	1 00
Connecticut, Indiv. by Rev. W. F. Vail,	31 24
Cornish, N. H. Fem. for miss. so.	7 50
Crab Apple so.	4 00
Cross Creek, Pa. Contrib.	25 00
Cross Roads, Pa. Contrib.	25 25
Danby, N. Y. Mon. con.	5 07
Danville, Pa. Coll. in Mahoning chh.	12 25
Dick's Creek, Cong.	6 38
East Lyme, Ct. Fem. miss. so.	8 00
Easton, N. Y. Mrs. N. Van Schaick, for Corne- lia Fonda at Maclinaw,	6 00
East Sudbury, Ms. E. Rice, for wes. miss.	2 75
East Windsor, N. Y. Asso.	13 31
Essex co. Ms. A lady,	10 00
Exeter, N. Y. Mon. con.	14 00
Falmouth, Ms. Bible so.	4 00
Fishkill Landing, N. Y. Miss. so. in Ref. Dutch chh. to constitute the Rev. WILLIAM S. HEYER an Honorary Member of the Board,	50 00
Gorham, Me. Mon. con. for the Gorham mon. con. School in Ceylon.	30 00
Grafton, Ms. Fem. char. so.	18 00
Granville, N. Y. Fem. juv. hca. school so. 30; Mrs. Wheaton, for Moses D. Robinson at the Sandw. Isl. 12;	42 00
Greenbush, N. Y. Fem. pray. so.	3 43
Hamden, Ct. La. aux. so.	13 70
Hartford, Ct. Fem. for miss. so. 24; a friend, 50c.	24 50
Haverhill, Ms. Fem. benev. so. of w. par. for hca. chil. in Ceylon,	14 86
Honey Creek, O. So.	12 25
Jaffrey, N. H. Mon. con.	14 60
Jamaica, Vt. Mon. con.	1 22
Jonesboro', E. Tem. Dr. Nelson and Mr. Dial- erick,	8 00

<i>Keene, N. H.</i> A female.	50
<i>Kennebunk, Me.</i> Rev. D. Campbell, for <i>Lucy Abbot Campbell</i> at Brainerd.	30 00
<i>Kingsboro', N. Y.</i> La. asso. 22.35; young gent. asso. 4.64; P. Mills, 25;	32 00
<i>Lebanon, N. J.</i> M. box of T. and L. Johnson,	2 00
<i>Lewisburg, Pa.</i> Fem. buffalo miss. so.	23 00
<i>Liske, N. Y.</i> Fem. cent. so.	12 00
<i>Madison, N. Y.</i> A stranger, 22; W. Lumpkins, 5;	27 00
<i>Massachusetts,</i> A lady, for wca. miss.	3 00
<i>Meadville, Pa.</i> Mon. con.	13 25
<i>Middletown, Ct.</i> Fem. miss. so.	30 00
<i>Milford, Ms.</i> Mon. con.	13 00
<i>Montgomery, Vt.</i> Cong. so. c. box,	1 85
<i>Montreal, L. C.</i> Mrs. A. P. Jones,	1 80
<i>Morristown, N. J.</i> Mrs. E. B. Arden, and Miss E. Woodruff,	20 00
<i>Nelson, N. H.</i> A friend,	50
<i>New Bedford, Ms.</i> Hea. school so. for <i>Betsy Mayhew</i> , at Brainerd.	10 00
<i>New Brunswick, N. J.</i> Fem. indus. so. 4th pay. for <i>Susan Bennett</i> at Mackinaw,	13 50
<i>New Hartford, N. Y.</i> Mrs. O. Risley,	4 00
<i>New Haven, Ct.</i> Mrs. Merwin, 3; a friend, 5;	10 00
<i>New Ipswich, N. H.</i> J. Brewer,	5 00
<i>New Lebanon, N. Y.</i> Juv. so. for ed. hea. chil. in Choe. na.	8 00
<i>New Shannack, N. J.</i> Mon. con.	7 00
<i>New York City, N. Y.</i> Varick 200; J. Nitchie 10; a few young ladies of Garden st. chh. 11;	221 00
<i>Orange co. N. Y.</i> A friend, 5th pay. for <i>William Trimble</i> , at the Sandw. Isl.	30 00
<i>Paxton, Ms.</i> Ladies,	4 20
<i>Pelham, N. H.</i> Mon. con. 11 96; N. H. av. of a mis. lamb, 1 33; and for a small coffin made on the sabbath, 50c.	13 79
<i>Perry, center, N. Y.</i> Mon. con.	10 00
<i>Philadelphia, Pa.</i> S. Allen,	100 00
<i>Pittsfield, Ms.</i> La. Jews so. for Jewish school in India,	60 00
<i>Pittsford, N. Y.</i> Fem. miss. so.	12 50
<i>Princeton, Mass.</i> So. of young la. for <i>Alenzo Phillips</i> , in Ceylon.	21 00
<i>Rindge, N. H.</i> Fem. miss. so.	28 00
<i>Saes, Me.</i> A friend, for Bombay miss.	4 00
<i>Salem, Ms.</i> Fem. Jews so. for Salem Jewish school at Bombay, 84 00; asso. of la. for a fem. teacher at Bombay, 8; J. B. Lawrence, 4th pay. for a child at Elliot, 30 00; Mon. con. in Tab. chh. 11 55;	133 55
<i>Saratoga Springs, N. Y.</i> M. box in B. R. Putnam's boarding house, 11; teachers of sab. school, 2d pay. for <i>William Chester</i> , at Mackinaw, 10;	21 00
<i>Savannah, Ga.</i> Mrs. M. C. McQuin, for the Jews,	10 00
<i>Simsbury, Ct.</i> A few neighbors,	13 00
<i>Smyrna, A</i> friend, for 1826 and 1827,	10 00
<i>Somerset, So.</i>	75
<i>South Salem, N. Y.</i> Mrs. M. Northrop, 3d pay. for <i>Elizabeth Northop</i> , 12; bible class, for <i>Stephen Saunders</i> at Cataaugas, (\$13 paid to U. F. M. So. last year.) 11;	23 00
<i>Springfield, So.</i> 10 87; cong. 2 80;	13 37
<i>Stockbridge, Ms.</i> A friend, for Pal. miss.	96 34
<i>Stoddard, N. H.</i> S. Adams, for hea. chil.	50
<i>Union, Me.</i> Coll. for a free school in Ceylon.	7 00
<i>Utica, N. Y.</i> Gent. asso. 50 50; Mon. con. 9 49; united fem. miss. so. 3 00;	62 99
<i>Yerghansen, Vt.</i> Hea. school so.	2 42
<i>Waldoboro', Me.</i> Coll. for a free school in Ceylon,	15 50
<i>Warren, Me.</i> Coll. for do.	7 50
<i>Westminster, Vt.</i> A friend,	10 00
<i>West Newbury, Ms.</i> Monthly con. in 2d par.	3 71
<i>West Salem, Pa.</i> J. Laughend,	1 00
<i>Winchester, N. H.</i> Gent. asso. in part,	4 70
<i>Winthrop, Me.</i> Gent. miss. so.	6 63
<i>Worcester, Ms.</i> Fem. asso. in Calv. so.	91 00
<i>Unknown.</i> A friend for <i>Fanny Coir</i> , in Ceylon, For <i>Richard L. Bowman</i> , 2d pay.	20 00
A lad, by A. Thomas,	5 00
A lady, by Mrs. A. Fairchild,	4 30
A widow, 3d pay. for <i>William Henry Cross</i> , at Mackinaw,	12 00

Amount of donations acknowledged in the preceding lists, \$7,873 88.

III. LEGACIES.

Canton, Ct. Part of the legacy of Dr. Solomon Everett, dec'd (\$7,816 having been acknowledged previously.) 100 00

<i>Freehold, N. J.</i> Thomas Henderson, dec'd.	30 00
<i>Gardner, Ms.</i> Widow Margaret Green, dec'd.	180 61
<i>Painfield, N. H.</i> Elphalet Adams, dec'd.	100 00
<i>Simsbury, Ct.</i> Part of the legacy of Dr. John Bester, dec'd.	25 00

IV. PERMANENT FUND FOR TREASURER.

<i>Hartford, Ct.</i> X.	20 60
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V. MISSION COLLEGE IN CEYLON.

<i>Hatfield, Ms.</i> A lady.	15 00
<i>Hudson, N. Y.</i> An off. at the baptism of Edward Warren Rockwell,	5 00

VI. DONATIONS IN CLOTHING, &c.

<i>Bath, N. H.</i> A box fr. fem. benev. so. for west. miss.	42 46
<i>Blanford, Ms.</i> 28 pr. socks, and yarn, fr. Graham so.	
<i>Brimfield, Ms.</i> A box, fr. ladies, for Union,	13 00
<i>Carlisle, Ms.</i> 5 pr. socks fr. hea. sch. so.	2 25
<i>Craftsbury, Vt.</i> A box, fr. fem. benev. so. for Mayhew,	61 85
<i>East Bridgewater, Ms.</i> A box and bundle, fr. fem. cent so.	16 50
<i>Grafton, Vt.</i> A box fr. ladies, for Choe. miss.	
<i>Greensboro', Vt.</i> A box, fr. ladies, for Brau- cord.	
<i>Hamp. Chris. Depos., Ms.</i> A box fr. <i>Granby</i> , 1st par. for Mackinaw; a box fr. Southampton, fem. asso. for Brainerd, 28.	
<i>Hillsboro' co. S. vic. N. H.</i> Sundry articles fr. ladies asso. in Bedford.	
<i>Hopkinton, Ms.</i> A bundle, fr. Dorcas so. for Seneca miss.	13 39
<i>New Haven co. E. Ct.</i> Sheet and quilts,	2 00
<i>Pearham, Vt.</i> A bundle, fr. fem. union so.	18 25
<i>Rindge, N. H.</i> A box, fr. fem. benev. so. for Sand. Isl. miss.	27 17
<i>Rotterdam, N. Y.</i> A box, fr. so. of la. in 2d Ref. Dutch chh. for <i>Solomon Rotterdam</i> , at Mackinaw,	6 00
<i>Russell, Ms.</i> Flannel, fr. two ladies.	
<i>Rutland, Vt.</i> A box, fr. la. so. in N. E. par.	16 19
<i>Shenectady, N. Y.</i> A box, fr. la. of Dutch chh. for Mackinaw,	94 87
<i>West Durham, N. Y.</i> A box, fr. fem. mite so. for Mackinaw,	41 00
<i>Woodbury, Ct.</i> Clothing, fr. la. so.	
<i>Unknown.</i> An axe and knife for A. Burnham, Brainerd.	

Committed to the care of A. Thomas, Utica, N. Y.

<i>Butternuts, N. Y.</i> A box, fr. ladies,	54 59
<i>Champion, N. Y.</i> A bundle, fr. three females,	6 00
<i>Lowville, Stow square, N. Y.</i> A bbl. fr. fem. miss. so.	50 00
<i>Martinsburg, N. Y.</i> A box, fr. fem. miss. so.	29 50
<i>New Hartford, N. Y.</i> A box.	
<i>Paris, N. Y.</i> A box of clothing, and bbl. of dried fruit, fr. ladies,	110 00
<i>Sherburne, W. so. N. Y.</i> A box, fr. benev. fem.	123 75
<i>Trenton, N. Y.</i> 24 yards of cloth, fr. indiv.	15 00
<i>Utica, N. Y.</i> A box fr. ladies,	176 27
<i>Westmoreland, N. Y.</i> A box, fr. females,	54 51
<i>Winfield, N. Y.</i> A box fr. ladies.	

Committed to the Board of Agency at Cincinnati, O.

<i>Crab Apple, Cong.</i> A box, fr. Aux. so.	
<i>Manchester,</i> Sundry articles, fr. so.	13 37
<i>Somerset,</i> Sundry articles, fr. so.	10 25
<i>Wheeling, Va.</i> 2 boxes hardware and clothing, and a plough, from indiv. for Union miss.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

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